



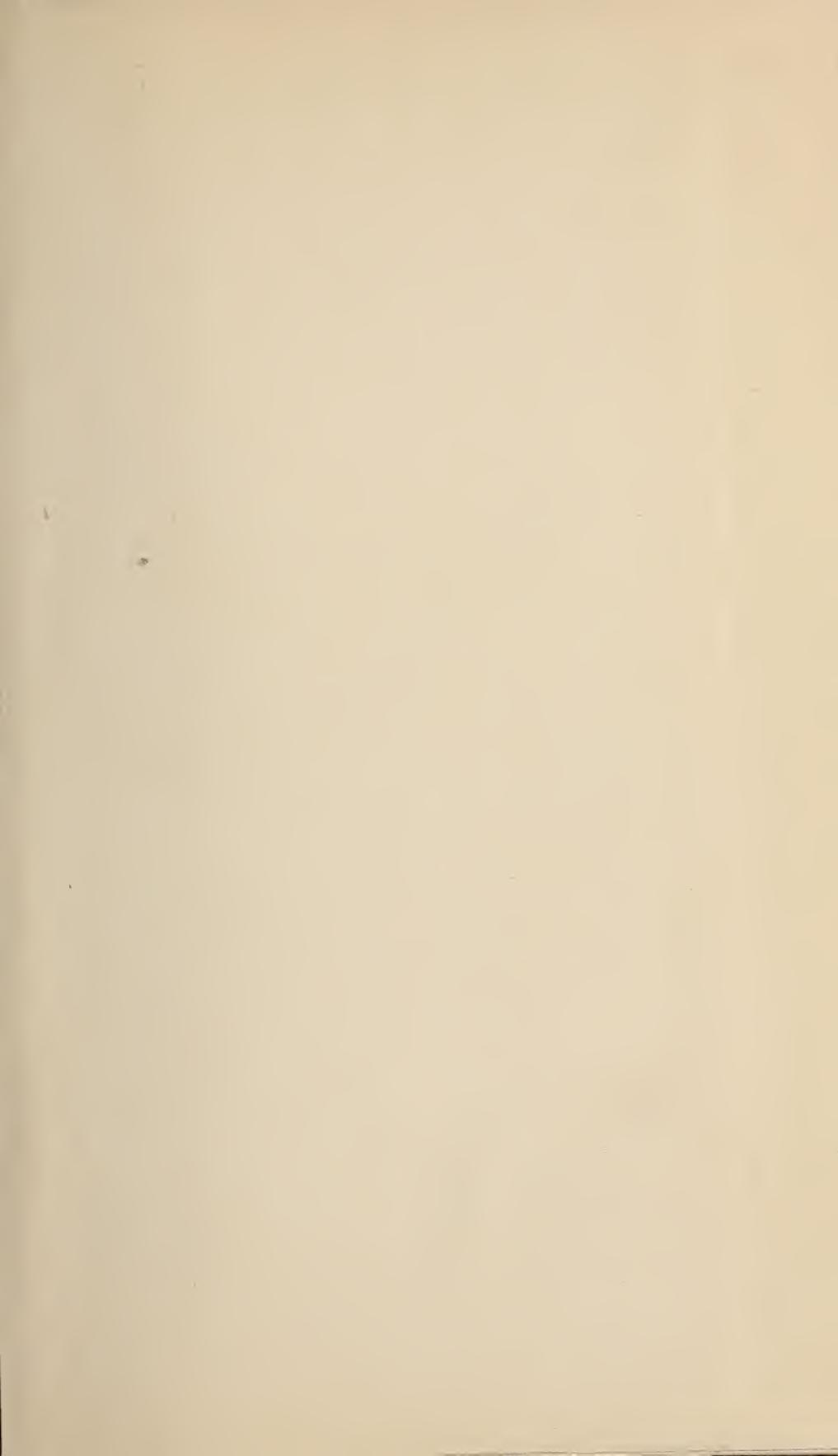


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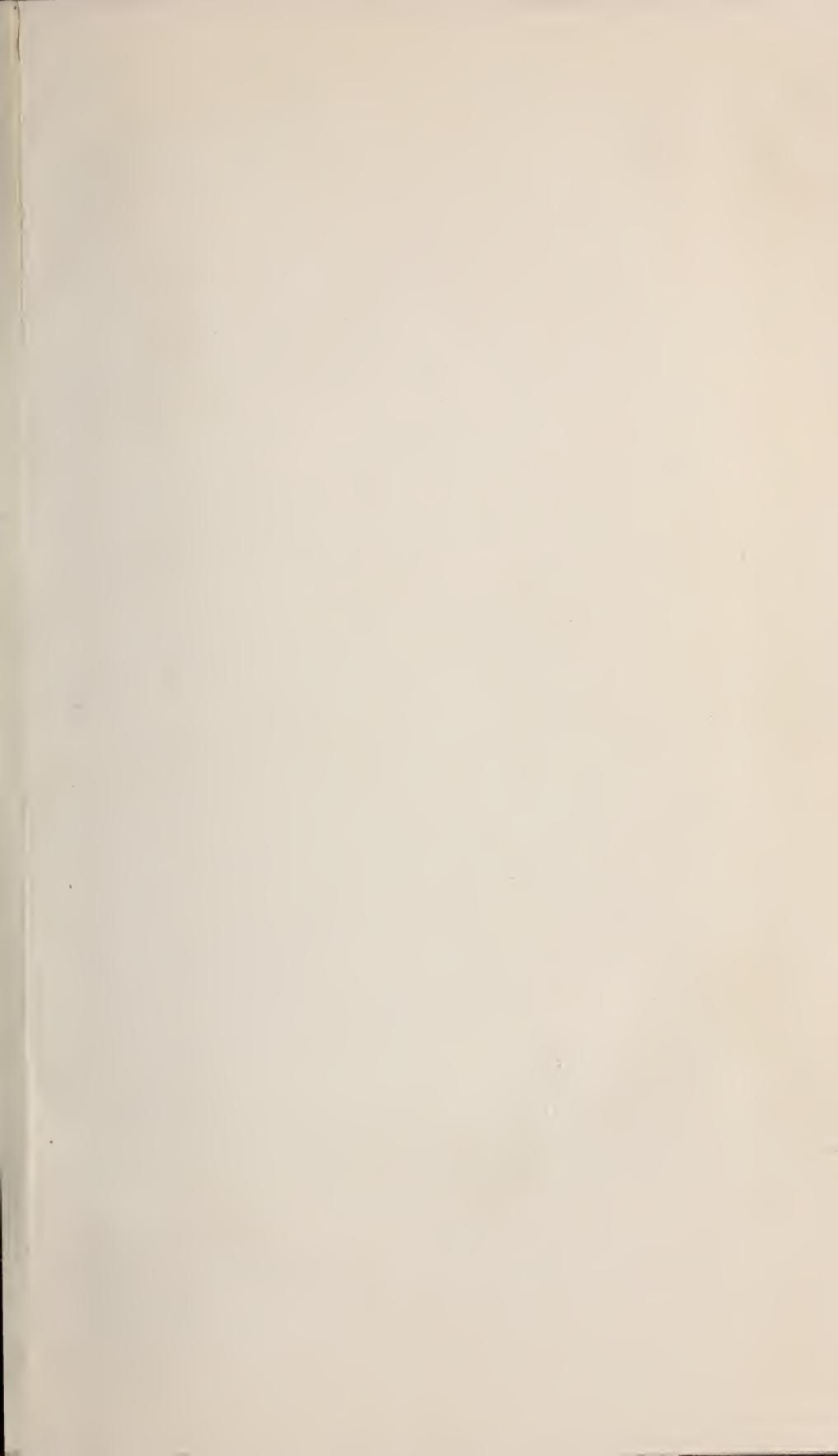


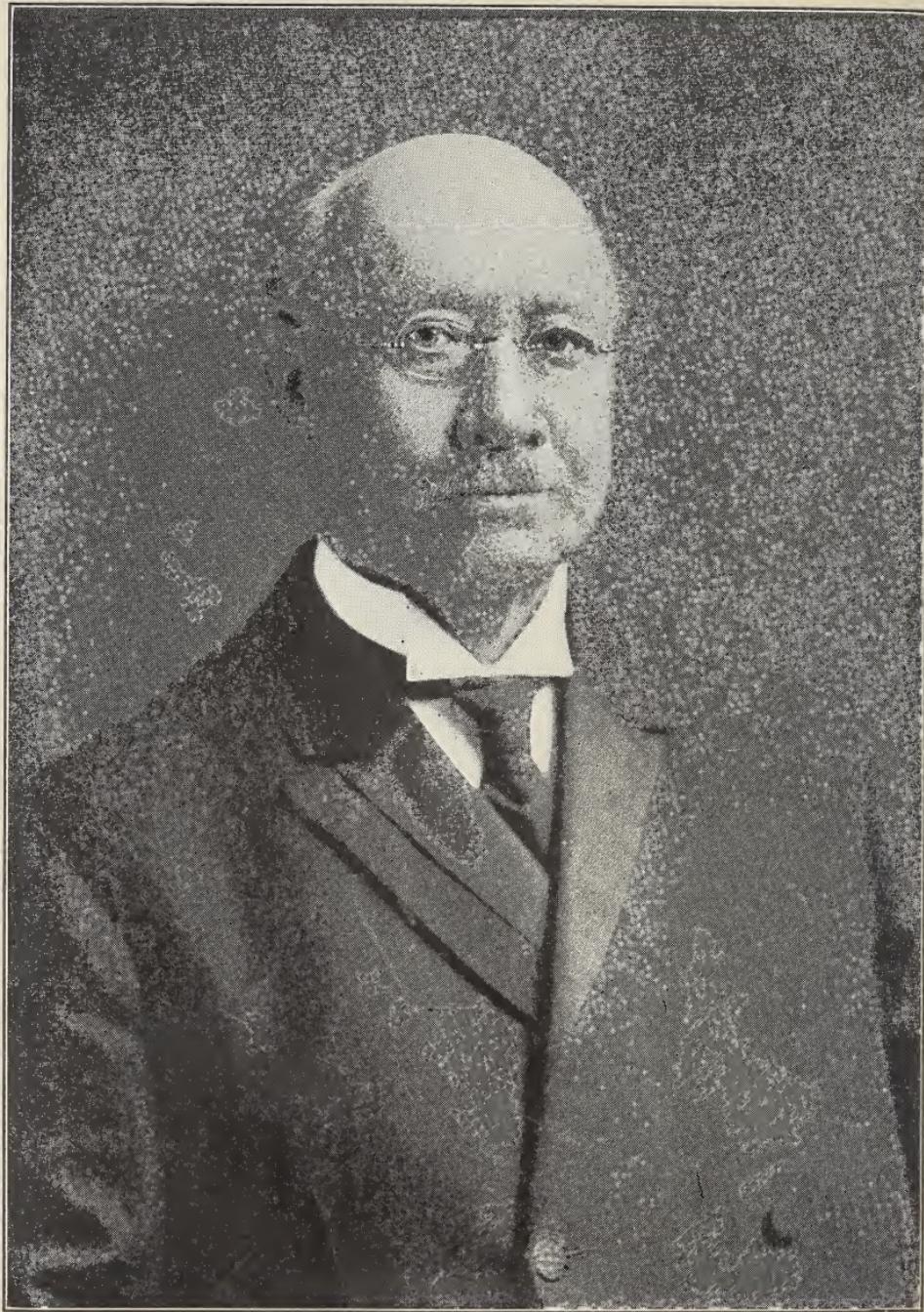
STUDIES
IN THE
BOOK
OF
REVELATION



BY
D. M. STEARNS

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In His hand for His pleasure
D. M. Stearns

“With The Lord” November 6th, 1920

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STUDIES
IN THE
BOOK OF
REVELATION

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D. M. STEARNS
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FIRST EDITION
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1921
Published by
FRED KELKER
Harrisburg, Pa.
U. S. A.

BS2825
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FOREWORD

These Studies in the Revelation of Jesus Christ were given at Odd Fellows' Hall, Philadelphia, Pa., on Sunday afternoons, in January to May, 1896. They were stenographically reported, and typewritten, as a labor of love, by Miss Margaret Robinson, who has, at this time (October, 1920,) been many years in Heaven.

I am glad to think of her as still working on earth as these studies go forth to magnify Him whom she has long seen face to face.

Many questions handed in from time to time have been answered in these studies. We are listening daily for the sounding of His trumpet, and till then, or till He calls us out of the body, our aim is to "Occupy till He Come."

Ever, only, all for Him,

D. M. STEARNS.

Germantown, Phila., Pa., Oct., 1920.

Chapter 1: 1-3.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Such is the introduction to the Book. I might give you right here one or two sayings that I have gathered from certain people that are eminent Bible students. Dr. Erdman says,

"The fulfilment of all promise and prophecy. Flower, fruitage, and final consummation of all seeds and beginnings. Culmination of all tendencies and principles foreshadowed in the Law, the Prophets, the Psalms, the Gospels and the Epistles. The character and career and final judgment of the Woman, the Beast and the Devil. The final victory, triumph, and blessedness of the saints. The Redeemer is King, the Kingdom of Righteousness and Glory is established."

Dr. Mackay, the author of "Grace and Truth," says, "He comes as Prince of the kings of the earth; to reign and put down all rule; to show how this world can be governed."

Others have said, "The last written communication of the risen and ascended Jesus to His Church. The

revealing and uncovering of Jesus Christ Himself in reference to His Church, His Israel, His enemies. A rehearsal and further unfolding of all Scripture concerning the Day of the Lord. Given of God—sent by Christ—signified by an Angel—recorded by John—sent to the Churches. And the whole Book bears witness to His person and work and kingdom."

We might study the book taking up each verse fully. That would take a long time. We might give you an outline of the book looking somewhat fully at each chapter. That would not take so long, and we could accomplish that in twenty-two or twenty-four meetings. I feel led to take the outline plan, giving something of each chapter, thus getting a knowledge of the book, and then, another season, we might take it up more fully.

We have gone so far in Genesis as to give us an idea of the threads that run through Scripture. You can read the whole Bible with what light we have had and read it with a good deal of intelligence, and follow the Cain and the Abel line all the way through until we come to the Book of Revelation. The centre of it all is the Lord Jesus Christ in His first coming, birth, death and resurrection. He is the centre of all Scripture. All Scripture speaks of Him. Unless we see Him, we see nothing. If we see only Cain or Abel, Abraham, Isaac or Jacob, Paul or any other of the Apostles, we see nothing. If we see only geography, chronology or prophecy, we see nothing—nothing eternal, nothing really helpful. We must everywhere see Him, as we have seen Him in the first verse of Genesis.

This Book of Revelation takes us on to the time of His coming again. It will be in a series of events. Just as His first coming covered thirty-three or thirty-

four years from His birth in Bethlehem to His death and resurrection, so His second coming will consist of a series of events, beginning with the catching up of the saints to meet Him in the air.

Some of you have been studying about John the Baptist in the Sunday School lesson for to-day. In the last verse in the lesson it says John was "to make ready a people prepared for the Lord." He did make ready some people for the coming of the Lord, out of Israel. Our Lord came to Israel. John, Jesus, the Twelve and the Seventy were all commanded to preach only to Israel. The others, the healing of the Syro-Phoenician woman's daughter, and the centurion's son, were exceptional. The rule was to Israel. Our Lord is coming back again to Israel preëminently, and before He comes back in His power and glory to Israel, a real John the Baptist, or the true Elijah will appear in the Holy City with another, as witnesses of the coming of the Lord. That will be in the time of the coming storm, which will be not only in Jerusalem, but will reach all around the world. Before the storm comes, we will be out of it, caught up. Our business is to make ready a people prepared for the Lord to meet Him on His way.

I was looking over the record of my studies of past years, and I find in the past fifteen years I have publicly read this book thirteen times with different congregations, and I am sure I know very little about it yet. (Since these studies were given in 1896 I find that I have gone through the book again and again with my present congregation at least six times and never with more interest than last season, 1919-1920.) Every time I read it I enjoy it more, and expect now to enjoy it with you as I have never enjoyed it hitherto.

Some of you perhaps are reading it at home. I do not often recommend books. But one of the best books I ever read on Revelation was written by the pastor of the church across the street, the Rev. Dr. Seiss. It can be secured at the Lutheran Publishing House. I would also commend to you a book by Newberry, called "Notes on Revelation," the one who published the Bible I commended to you some time ago. It is so Scriptural, so clear; and also that of Dr. H. Bonar, now in glory, published by Carter Bros., and Lincoln on Revelation is good. If you care to follow up these Revelation studies, you must get something to read. We are glad to commend to you helpful helps. Not all helps are helpful. These are, I am sure. We never were in times on the earth when the Book of Revelation needed to be studied as to-day, if possible to-day more than ever.

We may not get beyond the introduction. We will get on just as fast as you pray. If you say, "Lord, don't let him say what he does not need to say, and may the Spirit speak and not he," we will get along faster, otherwise I may lose myself and talk nonsense. We are all apt to talk that which is not profitable.

The name of this book is called the Revelation of Jesus Christ. In some Bibles it is called the Revelation of St. John the Divine. There is no need to read it that way. I have ruled that title out in my Bible. That is not the proper title of the Book. As to saints, you are as much saints as John, Matthew and Paul. We do speak of our sainted friends gone to glory. We had better know the saints around us. Shall we know each other in Heaven? Oh, yes. But we had better know each other here. That is more profitable. God has called us all saints.

Let us recognize, then, the title, The Revelation of Jesus Christ,—the revelation, the unveiling, the uncovering, the revealing of Jesus Christ. A revelation is not a mystery. You have seen people holding a secret. You have seen some men with a secret, and some other man wants to find out the secret and he can't seem to get it, until he finds some one who is in the circle who will tell him. When they have made it known it is a secret no longer. Now they have told it, it is no longer a mystery, it is a revelation. Some people say I cannot understand this book. It is a great mystery. That is not the name of it. It is not the Mystery of Jesus Christ; it is the Revelation of Jesus Christ. Now about that secret we referred to, would you say when the secret is all told, that is a great mystery? What, is it a mystery to you yet? That is a great mystery. Then you haven't heard the secret? Oh yes, I heard it, but it is a great mystery. How can it be a mystery if you have heard it? It is plain enough. So people insist upon saying this book is a mystery. It is a mistake. It is not a mystery. It is a revelation, an unfolding, an unveiling, an uncovering, it is a revelation of Jesus Christ. And as we said He is the one of whom the whole Bible is full.

We might delay upon each of these words, and give you for instance all the passages where the word "revelation" is used. That might weary you. I only suggest for your own study, take your Concordance and take up the word "revelation." The Greek word is not always translated revelation. If time permitted this would be the way to take it up. Just take one place, 1st Corinthians 1:7. Paul in writing to the Greek church said, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Margin,

“revelation” instead of “coming,” “the coming or revelation of our Lord Jesus Christ.”

The attitude of the early Christians was a constant waiting for the coming of our Lord Jesus Christ. Let us understand,—not waiting for His coming in glory, not watching for that, because He cannot come in glory until He has us with Him. We are not waiting for His coming in glory. We are sure He will come in glory; but we are waiting day by day, moment by moment, I trust, waiting for His coming to the air on His way to the earth for the overthrow of His enemies, which cannot take place until certain events have happened; but I do not know of anything that must necessarily happen before we are caught up to meet Him in the air, except what He sees is necessary to complete the church.

When you meet the name Jesus Christ, when the Spirit says the Lord Jesus Christ, He never means Christ Jesus. The Holy Spirit never says words carelessly, never out of the way, never without a reason. There is a reason why every word that is used in Scripture should be used. Jesus is the man that once walked here on the earth in humiliation, God manifest in the flesh, Son of Mary. Jesus is suggestive of His humiliation, Christ at once suggests (among other things) His resurrection. Even as we are told in the Acts of the Apostles, “God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” How did He make Him Lord and Christ? By raising Him from the dead. One suggests the exalted one, the risen one. That is not by any means all the word suggests, but we can follow on and look for more. Jesus suggests at least this, His humiliation—Christ, His exaltation. Here is the humiliated one now exalted, Jesus Christ.

If it was Christ Jesus, it would be the exalted one who once was humiliated. The manifestation of Jesus Christ my Saviour, the Anointed One, the Great Head of the Church.

Here is a verse that will suggest the meaning to us, Romans 8: 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Isn't it all the same "raised up Jesus," or "raised up Christ"? At first sight it looks all the same. You and I are not members of the body of Jesus. We are members of the body of Christ. Jesus is the man, the son of Mary; He died, He rose again. Jesus as head of the church is Christ. There is more than that to it, but I give you this much in the hope that you may be led to look into things. You have a book here, the breadths and lengths and depths and heights no one has ever sounded.

Do you think there will be Bible schools in Heaven? How would it be to have Elijah, Paul or some of these men tell us the wonderful things in this Book? Wouldn't it be glorious! But what if our Lord Himself should talk to us, as He opened the Scriptures when He walked with those two disciples on the way to Emmaus? Don't think you are going to cease your Bible study when you get to Heaven, but on and on through eternity there will be an unfolding. What other knowledge you may carry of other books into eternity, I do not know; but the Scriptures, you will carry all that into glory. It will be a great pity to go there knowing so little about the Bible, won't it? Let other books go and give all your time to the study of the word, then we will be glad God led us along to the year 1896.

"The Revelation of Jesus Christ, which God gave unto him." God gave this to Christ. Many a time I am amazed at the fact and read it over and over and over to be sure that it is there, the fact that when the Lord Jesus Christ was on the earth He never spake a word of Himself. Thus in John 12:49 He says, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Some of us wretched creatures want to be original, try to say something original, to have others say "A man with mighty brains said it." They want to write something original, things to make people think how clever they are. Our Lord Jesus Christ only said what God the Father told Him. Moses did not think out his great sayings. Jeremiah did not think out his great sayings. God said to Moses, "I will be with thy mouth and teach thee what thou shalt say." To Jeremiah, it was, "whatsoever I command thee, thou shalt speak." And Christ said, "The Father gave me commandment what I shall speak." And in John 14:10, Christ said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

When we get to be simple enough to read and believe the word of God, and just pass on what He gives us, we will be more like our Master. In His prayer in John 17, Christ says, "The glory which thou gavest me I have given them." Paul says, "I have given unto you that which I also have received." Oh that we would be only willing to receive, and pass on to people. I am astonished at the increased interest in these Bible studies, in all these Bible classes. In Brooklyn to-morrow morning at half past ten, Monday morning, I meet about three hundred people who come just to re-

ceive something from the Book,—after a full Sunday. How is that? What is it all? Just passing on what is here in the Book, taking God to mean just what He says, and everywhere there is a hunger to know more about this blessed Book. If you receive anything, pass it on, or you will never improve, you will never grow. You must pass it on, just as Christ did.

“To shew unto his servants,” not to keep unto Himself, but to show unto His servants, His bond-servants, His blood-bought servants. Are you bond-servants of Jesus Christ? Are you bond-slaves of Christ? Like the old slave when he was told he had his freedom, he said, “No, I will not go. I love my master.” Do you just say concerning Christ, “I love my Master?”

“Which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.” “He sent and signified it.” God gave it to Christ, and Christ sent and signified it, or “sign-ified it,” made it known by symbols and signs. In Genesis God taught Adam and Eve by symbols, by object lessons, in the coats of skins, the flaming sword and the Cherubim. And God ends the whole story by symbols and signs, only they are all explained. There is no difficulty about them, “signified it by his angel unto his servant John.” And yet people turn away from this book, and say I am not interested in it, I do not care for Revelation.

Imagine two friends going from this meeting this afternoon, and they come to the home of one, and she should say, “Come in a moment, I want to show you a present I received. I want you just to look at it a moment,” and the other should reply, “I don’t care about it, I will hurry on.” They might not be so intimate to-morrow.

And here our Lord Jesus Christ says to us, so lovingly, so entreatingly, "I want to show you something God has given to me." And you say, "The Gospels are enough for me." Do you think we are really friends of Christ to talk that way? Let us be really friends, and say, "If I passed this book by, I will pass it by no more."

"Unto his servant John." Rev. 19:10, "For the testimony of Jesus is the spirit of prophecy." Do you know the Prophets? Do you know the Bible through from Genesis on to this book? Otherwise you cannot understand many of the things that are here. Are you acquainted with Haggai? Are you acquainted with Joel? Will you take them by the hand, when you see them in Heaven, and give them thanks for something they have told you? When I meet Joel, I think I shall say, "Joel, there was a day in my life on the earth when it was as black as midnight. I could not see a step. I was in great trouble. And I went to the Book to get some comfort and I opened right to your prophecy, and the first words I read, all I could see, was this, 'Fear not, be glad and rejoice: for the **LORD** will do great things. And ye shall eat in plenty, and be satisfied, and praise the name of the **LORD** your God, that hath dealt wondrously with you: and my people shall never be ashamed.'" Joel 2:21 and 26.

Of all the little Prophets, Haggai has done me the most good. I think I shall say to Haggai, "Haggai, you cured me—God through you cured me of looking to people, of wanting to say some mighty thing, cured me of a good many troubles that were hindering me."

These prophets are living men to-day. They are living to-day. They are in glory. If you die to-night you may see them before morning. "The testimony of

Jesus is the spirit of prophecy." We will find opening up here as we go on all the Prophets.

"Blessed is he that lets this book alone, for if he has any brains when he begins he will lose them all before he gets through." Did you ever hear that? I have heard that. At the Conservatory of Music in Boston I was giving a reading on this Book, and one of the audience, a young lady came up and said, "You don't know how I feel. I am in trouble." What's the matter? She said, "You have been reading Revelation. Well, before I left home my pastor told us we must not read Revelation. I came in here with some friends and did not know what the topic was." And the poor child was excited, thought she had done something wrong. I asked her if she would please read this verse, "Blessed is he that readeth, and they that hear the words of this prophecy." He wrote that. That must be the Spirit of God. You need not be afraid of all the pastors on earth. We cannot honor men that do not honor God. I got into trouble in at least one church, because I did not respect the clergy. "Touch not my anointed." And there are people that think that means never say a word against the preacher. Look up the Bible and you will find the words applied to Israel, not to Moses and Aaron. It is a serious thing to say a word against a child of God, for "he that toucheth a child of God toucheth the apple of God's eye." I am not speaking of that. I am speaking of error, and that we cannot respect a man when he preaches against the word of God. We need not bow down to them. We must bow only to God and the Lord Jesus Christ. People who do not respect God are not worthy of our respect. "Blessed is he that readeth."

One of the best Bible students, looked up to by all, one of the best Bible students I know, told me himself that he had preached for years always avoiding Revelation, until some one called his attention to this verse, and he has never avoided it since. He actually had gone on for years, I suppose because some one had him he might lose his mind if he went into it.

I was sitting beside a friend in the train, and I had just read the Book of Revelation through in the seat beside him. The idea occurred to me, and I said, "Do you ever read Revelation?" He said, "No, we have family worship at home, we read verse about, but when we come to Revelation we always turn back to the beginning again." I handed him over this book. "Read that third verse. How could you always turn away from the book?" He seemed ashamed and said, "I never saw that before." "How could you when you always turned away from the book?"

This is the only book in all the sixty-six that has a special promise pronounced upon the reader and hearer, because all are not able to read. "Blessed is he that readeth, and they that hear the words of this prophecy." When we meet those who cannot read, we should say, "Sit down a moment, I want to read you something to get a blessing," and read the words of this prophecy. "And keep those things which are written therein." If that one sentence does not make you want to read this book, you must be somewhat of an unbeliever. Then we are to keep. You cannot keep what you have not got.

In the other Bible classes they have learned the first five chapters of this book. We have skipped to the 19th, and we propose to learn the last four chapters.

If you have the word in your heart then you can keep it, and ponder it for light upon it.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." There are just seven "blesseds" in Revelation. We will take a ~~not~~ peep at these seven "blesseds." I am sure you will find a blessing in so doing. The Lord help us to think of these first three verses.

Prayer:

Our Father in Heaven we do thank Thee that through the merits of the Lord Jesus Christ, through His life and death and resurrection, through His finished work, all who accept Him, are accepted in Him and justified and sanctified and made meet for the inheritance of the Saints in light. How little some of us know of Thy purposes. We have neglected this book. If we have not been reading it, forgive us, O God, and help us from this day to begin to read and lay up in our hearts the words of the blessed prophecy of this book. "Come and I will show you the glorious things that are written in this book." Hast Thou tried to show us what is coming to pass, and we have turned aside and said, "No, I don't care to read it"? Oh forgive us, Father. May Thy word take hold of us now. "Blessed is he that readeth and keepeth those things that are written therein." May the word of God and the testimony of Jesus Christ be more to us than any other book, or than the daily newspaper. May we be men and women wholly given up to one book, even reading it on the cars, thinking about it on the street, meditating upon it everywhere, the one book and wholly given up to one Man, vessels meet for the Master's use. We ask it in the name of our Lord Jesus Christ.

Chapter 1: 4-8.

“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

“And hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever. Amen.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty.”

I think that will be as much as we can undertake to-day. Once we have journeyed through the first chapter, we will be more brief on the next two; then when we come to the fourth chapter, we get into a hard portion of the book, but if we go on with prayer and patience, I trust we will be sure to obtain something from each study. I trust we shall never forget the introduction,—that it is a revelation of Jesus Christ, that God gave it unto Him to show unto His servants, and He sent and signified it by an angel unto His servant John,

that John bare record of the word of God and the testimony of Jesus Christ, and God pronounces a blessing upon all who read and all who hear the words of this prophecy, for the time is at hand.

And now we listen to the messenger deliver his message.

“To the seven churches which are in Asia.”

When we receive from God a message, it is our business to deliver it. When God puts us in trust with the gospel, it is our business to pass it on. And when a church is not blessed as a church ought to be, we can easily see why,—because it is largely disobedient to the command to preach the Gospel to every creature. The church is put in trust with the Gospel to make it known unto all the world, and where there is a church so called or an individual that is not specially interested to make the Gospel known to every creature, that church or that individual is disobedient to the trust committed to her or to him. There cannot be the blessing there there ought to be when there is manifest and continued disobedience. Where the church is occupied with its own affairs, to make ends meet, to pay their pastor, and build up their little corner all its own, that church will not be blessed as it ought to be. The business it is placed on earth for is to pass on to the world the good things given unto us, and when the church will wake up to the responsibility laid on it, then we will see quickly the time of the coming kingdom.

John having received his message begins to pass it on. May we be ever doing likewise, ever be telling of this salvation from day to day.

“John to the seven churches which are in Asia.”

Why God should select seven churches in the province of Asia, I cannot see. I have never read any reason, never seen any reason,—in the extreme western portion of what is now Asia Minor, or what was then known as the province of Asia. If you will take the map, and it will be worth your while, and look at the Province of Asia, you will see the seven places in a kind of a circle; first Ephesus, and then a little north Smyrna, and a little further north Pergamos, a little west Thyatira, and then Sardis, and then Philadelphia, and then Laodicea, coming back almost to where you started, in the extreme west of Asia Minor. Laodicea is not far from Colosse. Why didn’t the circle include Colosse? Just this remark in connection with the church at Colosse. In Col. 4: 16, you will see that Paul said: when you have read the epistle let Laodicea read it also, and you read the epistle I wrote to them. So that the churches at Laodicea and at Colosse were very near together. Why then was not Corinth included in this circle, Why was not the church in Thessalonica, the church at Rome and the church at Antioch included? We do not know. Only this seems very plain that the Holy Spirit made a selection of these seven, and these seven represent all churches of all time to come. What is seen in these seven churches is seen in a greater or lesser degree in churches to-day, and will be seen until Christ shall come again. So there are lessons in the Epistles which ought to come home to our hearts, and will if we are willing to have the Spirit speak to us.

“John to the seven churches which are in Asia.”

These seven representing all churches. This is the first time we meet seven in this book, and we have it in

eighteen different relations in this very first chapter. You have presently the seven Spirits of God, and then you have seven stars, and seven candlesticks, you have seven in at least eighteen different relations. Here is the first seven; and seven is that number which suggests completeness. We have found that out in our Genesis studies, in the first four chapters of that book, and that number runs all through the Scriptures suggestive of completeness. These seven churches suggest the complete church. Is it necessary for me to say, that there is really only one church, that all the churches so called form part of the one church of the living God, the body of Christ, of which Christ is the head? So that it matters very, very little whether you belong to this or that church so called. The great question is: Do you belong to the Church of Christ? Are you redeemed by His precious blood? A member of the Church of Christ is a member for all eternity; and when He takes His body to Himself, we shall meet Him on His way to the earth.

“Grace be unto you.” “Grace” what a word it is! “Grace be unto you.” Do you understand it, friends? Has it made you glad? Let me give you a little test question. Do you sometimes get looking at yourself? Then you do not understand grace. Do you sometimes look at yourself and say, “I do not dare to say I am saved just now, I do not think I could say I have eternal life just now. I have not been acting very well.” Then you do not understand the meaning of grace. Grace is salvation for the undeserving, the forgiveness of sin, life eternal, a name written in heaven for people who do not deserve it. We never can deserve it. It is the gift of God through Jesus Christ,—not of works. Works do not come in on the line of our sal-

vation. Works come in after we are saved,—not until then. We are dead until we are saved, and dead people cannot work: but dead people can by the grace of God receive the salvation of the Lord Jesus Christ, thank the Lord. Ephesians 2:8—“For by grace are ye saved through faith; and that not of yourselves: It is the gift of God.” Romans 5:2—“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” 2 Peter 3:18—“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 1 Peter 1:2—“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

From beginning to end, it is all grace. So John begins the story, “Grace be unto you and peace.” Being justified by faith, we have peace with God through our Lord Jesus Christ. We do not think we have, but we have peace with God. Of all the sweet words in Scripture, I think the sweetest are, “He is my peace.” Ephesians 2:14. The sentence reads, “He is our peace.” You are at liberty to make it singular and apply it to your own soul and say, “He is my peace.”

That man was right who, his father having died, and the minister having asked him, “Had your father made his peace with God?” answered, “No, sir.” The minister said, “I am sorry.” The young man replied, “Father is all right, sir.” “How can he be all right if he did not make his peace with God?” the minister asked. “He did not need to, sir. The Lord Jesus Christ made peace with God for him, and father accepted it a long time ago.”

The young man was right. To speak most Scrip-

turally we cannot make our peace with God. It is a way we have of putting things. Let us be as Scriptural as we can. We read that Jesus made peace with God, and we accept it and confess our sins, and He becomes our peace. Isaiah 32:17, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." What righteousness is that? Christ Himself,—that which He has wrought out, for He becomes unto us righteousness. Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth." 2 Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And He who is our righteousness is our peace.

"Grace be unto you, and peace, from Him which is, and which was, and which is to come." Here these terms are applied to the Father. In the eighth verse they are applied to the Son. The Father and the Son are one. God always is. He that cometh to God must believe that He is. From Him which is and was, and He always was the very same God as He is to-day, "and which is to come"; for when Christ comes, it will be God in Christ, as when He came the first time. This gives a little light on the meaning of the word "Jehovah." That one significance of the word "Jehovah" is the one who is and was and is to come. "And from the seven Spirits which are before His throne." Seven indicates at least this, the fulness, the completeness of the Spirit. If you will read the first verse of the 11th of Isaiah you will see there about the Spirit and Christ. I think you will find just seven points in Isaiah 11:2, seven things concerning the Spirit and Christ, a spirit of God, of wisdom and might and so on, indicating the

completeness, the fulness of the Holy Spirit, the seven Spirits,—the Holy Spirit before God's throne. You know our Lord Jesus Christ said that if any one would believe on Him, out of his belly would flow rivers of water, out of his innermost being. This is spoken of the Spirit. The Spirit is compared to water. Water is the symbol of the Spirit, and in Ezekiel 47 you read of a river flowing from the throne of God. You read of a river to the ankles, and then to the knees, and then to swim in. The Spirit writes for us this book and opens to us this book, and when we revel in this book, we find it the river of water flowing from the throne of God, and it is never dry, the water is never low, but always full. What a river it is! "And from the seven Spirits which are before His throne." What we need is to be under the control of the Spirit, to be filled with the Spirit. If you should ask me what you should ask God to give me, I should say, "Do ask God for Christ's sake to give me a life controlled by God's Holy Spirit." There is nothing under the sun to be compared with that. If you should ask me what I would wish to pray for for you, I should say that you be Spirit-filled and Spirit-controlled men and women, nothing but men and women completely controlled by God's Holy Spirit, and then who can tell what God might accomplish through us. May God give us a mighty hunger and insatiable thirst to be filled with His Spirit! If that is our prayer, and we wish it not for any benefit to ourselves, but for His glory and for His service, then we will become Spirit-filled men and women.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead." Here you have the Father and the Spirit and the Son. "And from Jesus Christ"—Jesus the humiliated one now exalted;

Jesus Christ, who is the faithful witness. A witness is one who is willing to be a martyr. The Lord Jesus Christ laid down His life, and He tells us we must not be afraid to lay down our lives. There is a dying that we may be doing daily. 2 Cor. 4:11, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." That is a daily dying to self, that Christ may live in us,—but while we are to do that continually (Rev. 2:10), we must be willing to lay down our lives for His sake. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." A crown of life is not eternal life. Eternal life is God's gift to those who accept Christ, but a crown of life is given to those who endure patiently even unto death.

"The first begotten of the dead." 1 Corinthians, fifteenth chapter. The first born from the dead.

While we do not say that Christ was the first one that rose from the dead, we do say Christ is the one by virtue of whose resurrection, those who ever will rise and all who ever rose from the dead, do so by the virtue of the resurrection of Christ. If Christ be not risen, I am a fool this afternoon. If Christ be not risen there is nobody here saved yet. We are all in our sins. 1 Cor. 15. But Christ is risen, and because Christ is risen from the dead, then those who are in Christ are saved and shall in due time be with Him in His glory. You cannot separate those three things,—the life of Christ, the death of Christ, and the resurrection of Christ. They are inseparable. He must have lived that spotless life, and if He never took it again, there

is no salvation. The resurrection is the crowning thing that makes Christ our salvation. Read 1 Cor. 15 and see for yourselves. "The first begotten of the dead, and the Prince of the kings of the earth." Not yet, but He will be King of kings and Lord of lords. All kings shall fall down before Him, all nations shall serve Him. Psalm 72:11. The time is coming when He shall be manifest and ruler of all kings on the face of the earth, and you and I shall be ruling with Him.

One of the most beautiful things in the Bible is where John, as he thinks of Jesus Christ on whose bosom he used to lean, breaks forth in this ascription, "Unto him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Can you say that also from the heart? I do not know any much better words you can live upon day by day to rectify your life than this ascription, "Unto him." Let your work be ever so trying in your office to-morrow, or in the workshop, or in the home; let there be trials almost unendurable; if your heart says, "Unto Him, He loveth me," it will make it all right. He will give you grace not to talk back; but be perpetually singing, "Unto Him, unto Him." It would be well, as some one said, to have it printed very large and beautiful and put it up as a motto in all our homes, "Unto Him." You could not put that over a counter of novels, or over a saloon door, or a pipe of tobacco, or in a ballroom, or at the door of a theatre. It would rectify a great many things. What we do unto Him, is well done. What we do not do unto Him is time wasted. This very moment He loves us. It is the present tense, this very moment He loves us, "Unto Him who loveth me and washed me from my

sins." "Why, John are your sins forgiven?" "Yes, they are washed away, all of them, clean every whit." Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." If you believe on Him and he should call you out of this world the next moment, you will be ready to meet Him. "In His own blood." There is no other way. Money cannot buy the forgiveness of sins. Not all the money in Philadelphia could buy the forgiveness of a single sin. Do tell your friends, if they have any such thought, that money can't do it. "No man can by his wealth redeem his brother." There is only one ransom, the Lord Jesus Christ, the blood of the Lamb. It is the story all through the Bible from the Genesis story to the end. "In his own blood." "And hath made us kings and priests unto God."

I am looking upon the faces of some,—I do not know how many, God knows,—who sit here this afternoon, who are at this very moment kings and priests unto God. There is no priesthood but the priesthood of all believers, and I am no more a priest than you are. You are a king unto God. "Hath made us kings and priests unto God." Do lift up your heart and say, "Father, I thank Thee that by the precious blood of Christ, I am made a king and priest unto Thee." You will be with Christ on His throne. He is the great King, Priest and Prophet. We, by virtue of being united with Him, become priests and kings and prophets, His mouthpieces to pass it on, and that is the priest's office. Abraham predicted nothing. A prophet is simply one who receives Christ's message to pass it on. You can be priests while you minister to others, but you are getting ready now to be kings, and that is the reason why some of us have to suffer. Every trial is necessary to

qualify you for your priesthood. By suffering Jesus Christ became our high-priest. Look back over your lives. You can sympathize with others because you have been in the very place where they are now. How many souls have been able to pass on comfort because they have travelled that road, perhaps laid away the bodies of little ones. I can give comfort there that God gave me. That is the beginning of our priesthood. As to kings, you will have to wait for that. We will be kings with Christ on His throne. Let your souls sing, "Unto Him be glory," not "unto the church be glory." Let us never glorify man. "To Him be glory and dominion for ever and ever."

"Behold he cometh." Here's the keynote to this whole book,—three times in the last chapter of the Bible you find it,—Behold He cometh. And God says in the prophecy of Ezekiel 21:27, "I will overturn, overturn, overturn till He come."

"Behold, he cometh with clouds; and every eye shall see him." Now if you understand the story of His coming, you will not be puzzled by this verse. This is not the verse that we are specially interested in just now. This is not the first step in His coming. This is the public coming to the earth in the sight of all nations. The Church will be caught up to meet Him in the air. When He comes as here described, we will be with Him. Some of these days as the earth goes on her way, there will be a wonderful sight in the heavens. Every eye will be looking up to see what that thing, that wonderful thing is. What is that! It stands right there until the earth will make one revolution. Every eye shall see it. We will be with Him there. And then when He has tarried long enough for every eye to see Him, then He will come on down to Olivet, and

they shall see Him who pierced Him. "Every one shall see Him, and they also which pierced Him." His people Israel shall witness His coming back to Olivet, the tribe of Juda in particular, the Jews particularly. The ten tribes had no hand in His crucifixion, but the Jews did it, and they will see it. How they will be convinced of sin! What a mourning there will be in Palestine. The earth never saw the like of it,—when He appears to His people Israel in their own land. They will be gathered back there in unbelief, and He will come at their extremity, when the nations in war with them will have almost gained the victory. At the last moment Christ will come. Zech. 14. They will be convinced of their sin and they will receive Him as their own Messiah, and this is what they will say, Isaiah 25:9, "Lo, this is our God; we have waited for Him, and He will save us; this is the LORD: we have waited for Him; we will be glad and rejoice in His salvation." Then they will sing Isaiah 12. It will be their national anthem. If you want to read the story of their conversion, read Zechariah, chapters 12, 13 and 14.

"And they also which pierced him: and all kindreds of the earth shall wail because of him." Some tell us the Lord will come by and by when the world is converted. If the world is to be converted before Christ comes, who will do this wailing business. Do you at once set up a wail and stamp around a little when a friend comes to see you, and wish they had not come and then go to the door and say, "Glad to see you, come again soon"? They do that in some places. If we are glad to see our friends, we do not wail. This is one of the clearest proofs that Christ will come before the Millennium. We are to preach the gospel in all the

world that Christ's body may be gathered out; but the world will be as mad as can be (Rev. 11:15) when He comes in His power. There will be the greatest rage on the part of the nations. "Even so." Let them. They would not accept Thee.

Just a word about this last verse. Alpha and Omega. He is the A and the Z.

If you have all the letters of the alphabet, you can spell any word. There is not a good thing that cannot be spelled in Christ. He is the beginning and the ending. You see we are back in Genesis again. "In the beginning God created the heavens and the earth." If Christ has made a beginning in you, He will make an ending. Be sure Christ will finish what He has begun. He is the Almighty. I want to leave this word with you. One of the greatest names of God I ever saw,—I think this name has wrought more wonders in my life than any other name,—is "Almighty." This is the first time in Revelation. It occurs only once in the New Testament outside of Revelation. It occurs principally in the Old Testament, particularly in Job, thirty-one times. It is first found in Genesis 17, after that long stretch of thirteen years dropped out of Abraham's life on account of Hagar. At the end of the sixteenth chapter of Genesis Abraham was 86, and in the beginning of the seventeenth chapter he is 99; thirteen years dropped out. After all this God comes to Abraham, and says, "I am El Shaddai,"—the one that is very near, the one who is what a mother is to her babe. What is the mother to her babe? Life, protection, guardian, everything. What is God to us as El Shaddai? He is our all-sufficient one. El Shaddai, God Almighty, the mighty one who is all-sufficient. When we learn the all-sufficiency of God, we will never

look to the right or to the left for any help in God's work. We will wait only upon God, and let Him manage everybody. We will have perfect peace for all the rest of our lives. That is the meaning of Almighty. Enough to dispel every fear and every torment from your life and give you peace for ever more. The mighty one—He is all-sufficient. "Walk before me, and be thou upright, be sincere, and no good thing will I withhold from thee." We are to walk uprightly.

Chapter 1: 9-20.

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,

“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

“And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

“And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

“I am he that liveth, and was dead; and, behold, I

am alive for evermore, Amen; and have the keys of hell and death.

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”

I am asked to explain what I said of the difference between Christ and Jesus in the verse in the eighth of Romans, “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

What I tried to say was something like this: That the name of Jesus is specially significant of His humiliation, God manifest in the flesh, as a lowly man. Jesus is significant of humiliation; Jesus of Nazareth, intensified humiliation, for Nazareth was a place with no reputation. Christ is associated with His resurrection; made both Lord and Christ by resurrection. So I simply said or tried to say that Jesus is suggestive of His humiliation, Christ of His exaltation. “If the Spirit of him that raised up Jesus from the dead,” that is, the man as a man, son of Mary, “He that raised up Christ,” includes the head and the body. The church of Christ is a name that includes both Himself as the Head of the church and every member of His body. In one place in Corinthians we are called Christ. We are associated in resurrection with Christ, or with Jesus as Christ, rather than with Jesus as Jesus. I know that

is not very clear to some, but I ask you to pray about it for more light.

I think you will enjoy this meditation more if you have your Bibles open than if you simply sit and listen to me.

One word about the name in the eighth verse, "Almighty." Perhaps I did not make it clear. It was just one or two hurried remarks at the close of the service last week. The name Almighty is found about forty-eight times in the Old Testament. It is found nine times in the New Testament; it is found eight times in the Book of Revelation and only once in the whole New Testament outside of Revelation,—2 Cor. 6:18, "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." It is found for the first time in Gen. 17:1. It is found thirty-one times in the Book of Job. So that in the Book of Job, you find the name Almighty more times than in all the rest of the Bible put together. And why? I think the Book of Job tells us as no other book in the Bible, how we may learn the meaning of El Shaddai, God Almighty, the mighty one who is all-sufficient: the sufficiency of love that pours itself out on behalf of those who depend upon Him. In the Book of Job we see a man, a tried servant of God, but a man who thought a great deal of himself, who was blessed and was prospered. He had flocks and herds many, and a large family and many friends,—every temporal blessing. Practically he was a servant of God and greatly prospered. But he was not as prospered as he might have been, because there was too much of Job about him. In the twenty-ninth chapter you find his character, as well as in any other. He talks like this, "I was eyes to the blind, I was feet to the lame, I

clothed the naked, I fed the hungry, if anyone wanted an opinion I gave mine and that settled the thing, no one spoke after I had said my word." The pronoun I, or me, or my is about forty times used in that chapter concerning Job. So long as this "I" business stands to the front we cannot understand the meaning of Almighty. His wealth goes and his friends. He took the great calamities kindly. He did not sin when his family was taken away or when his herds and flocks were taken away. You would not know but that he was the very best of men. It was not until his three friends talk to him and he showed himself under the attacks of those three friends that you see the man. All that was in him got stirred and Job talks back every time. But when God spoke to him, he became humble, and in the last chapter of the book you find Job saying, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." "I abhor myself." What do you abhor, Job? "I abhor the whole business and repent." And then he prayed for those lovely friends of his, and it is written that when Job prayed for his friends, the Lord turned the captivity of Job. Some of us may lose our bonds when we pray for friends such as these. Pray for your friends, one by one. And then we read that God gave Job 140 years of life, twice as many sheep and camels and oxen and asses, as many more children, and if he had the family in heaven that he lost, he had just twice as many children. If he was a prospered man before, he was more than prospered afterwards.

We do not know the meaning of El Shaddai so long as we talk of what we do. We will not learn it, until we have learned the insufficiency of ourselves. Scripture tells us we are not sufficient to think, and if we

cannot think a thought, why should we attempt anything else. But our sufficiency is of God. I earnestly pray that the meaning of the word El Shaddai will be as much to you, ten times as much as it has been to me. I do thank God I know somewhat of the meaning of the word El Shaddai, the God who will prove all-sufficient when we cease from ourselves.

Verse 9: "I John, who also am your brother, and companion in tribulation." "I John" makes us think of Paul when he said "I Paul." "I John," the very same John who had leaned upon Jesus' bosom, that disciple whom Jesus loved. "Who also am your brother," makes us think of our Lord who said to Mary on the morning of the resurrection, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." That meant that Mary was His sister, did it not? Also, "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Go and tell my brethren." Do you believe this very moment, fellow believers, that the Lord Jesus Christ is your own brother? He has condescended to call you His brothers, His sisters. He is the best brother ever heard of. Brothers on the earth are not always the best kind. They misunderstand you. But this brother will never misunderstand you. He knows us thoroughly. He is a brother born for adversity. He is more than a brother, He is a companion. If John was a good brother, a good companion, how much more is our Lord Jesus Christ. How do you treat your company? Do you act as if He was not there? Do you sit down to read a book without asking Him to read it with you? That is not the right way to treat your com-

panion, is it? Realize the blessing and fellowship of our Companion.

I attended the funeral of an old lady once who had been a member of my congregation and, while waiting for the service to begin, I saw her Bible on the table and picked it up, and found in it a piece of paper with these words pencilled upon it, "Dear Lord Jesus, let us read the Book together," and then I saw at a glance somewhat of the reason of the old lady's joy in the Lord Jesus Christ. "Dear Lord Jesus let us read the Book together." She was in the habit of living in His presence. Now, friends, He is your companion, He is with you. Do treat Him as you ought to treat the best friend you have in the universe.

"Companion in tribulation." Our Lord said in John 16: 33, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Our Lord was in tribulation Himself, and He knows all about it, He can sympathize. We can pity each other, but we cannot feel for each other unless we have been in similar circumstances. Therefore, our brother can feel for us. "Brother and companion in tribulation." We must not fear tribulation. Sometimes it is the best thing that can come to us. Sometimes the richest blessings come to us in tribulation. All our tribulation is to fit us for our future priesthood, for present and also for future service.

"Was in the isle called Patmos." Why was John in Patmos? "For the word of God, and for the testimony of Jesus Christ." For the word of God and "the testimony of Jesus, which is the spirit of prophecy." Rev. 19: 10. The testimony of Jesus will still tend to send people into a Patmos experience. If you come to love the word of God as you ought to, some people will not

like you. Some people will wish you were in China, or Africa, or South America, and perhaps the Lord wishes you were there too. It will lead us into the right path, somewhat more narrow, and more lonely in some respects. There are some who will not stand too much of a Scriptural life. It has been said that if we could only see goodness personified, every one would love goodness. It is a mistake. It is not true. The Lord Jesus Christ was goodness and righteousness personified, He was everything that is good. Did every one love Him? We know better than that. The circle of His followers narrowed down until at the crucifixion all forsook Him. It is not true that if we could see all goodness and humility on the earth everybody would love it. No, they would hate it. The light would be too strong for their eyes. They like goodness that is just very medium. No, it is below medium. When you get the real kind of Christianity into you, it is somehow against the carnal mind, and people won't stand it. If some of the Patmos experiences come your way don't think it strange. Even both these experiences may await you.

"I was in the Spirit on the Lord's day." There is nothing accomplished for you spiritually except by the Spirit. You cannot read the Bible with profit except by the Spirit. The natural man receiveth not the things of God. It is the Spirit that must teach us, and unless the Spirit teaches us, we cannot be taught. Ezekiel, Gideon, Jephthah, Samson, and even Bezaleel and Aholiab, who were appointed to do the work in the Tabernacle, were more specially filled with the Spirit of God. It is possible for us to live in the Spirit, walk in the Spirit, and live Spirit-controlled lives. If we could only be awakened to a real desire to have a Spirit-

controlled life, in due time (I do not know how long it would take) but if we are in earnest about it, God would lead us to that place where we would have a life controlled in word and deed by the Spirit of God. There is room for great growth in this direction.

“On the Lord’s day.” That may mean the first day of the week. I am not sure about this. I give you the two thoughts. Take them both if you will. It may mean the first day of the week which we sometimes call the Lord’s day. This is the only place I think that it is so called, if it is so called. It may mean the first day of the week, but the seventh day is the only Scriptural Sabbath. But it may mean on that particular day John was specially in the Spirit. This is only a suggestion. There is an Old Testament phrase to this effect, “the day of the Lord.” Now the Book of Revelation is a description, an opening up of the “day of the Lord,” which is so often mentioned in the Old Testament. Now there is a possibility (I do not say this is positively so) that the meaning of this phrase is that John was by the Spirit carried forward into the events of the day of the Lord. “I was in the Spirit on the day of the Lord.” Whichever seems to you most simple, most Scriptural, take it, and make this application at least: “The Lord grant me, when I sit in thy house, when I live through one of these first days of the week, grant me to be fully subject unto the Spirit.” Sometime we will know whether he was in the Spirit on the first day of the week, or carried forward to the day of the Lord.

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.”

He heard a voice behind him and he turned to see the voice that spake with him. If John had not turned

to see the voice, he might have missed all this glorious revelation. Are you not glad that John turned to see the voice. Some of us would have been too busy. When Moses was keeping sheep he saw the bush burning, and it is written, "I turned aside to see this great sight." It is also written that when God saw that Moses turned aside to see that then God spoke to him. If Moses had not turned aside to see what might he have missed! I believe there are burning bushes and voices behind and around us all through our daily lives, but time is so precious, and we are so busy, we cannot turn aside to see that burning bush, or to hear what that voice may say to us. May not every event in life, and especially the strange things that come along our way, may they not all be compared to burning bushes and voices to get our attention? He is doing all He can to get our attention, to talk to us and reveal Himself to us. I am glad that John turned around to see and he saw "seven golden candlesticks" (lampstands). These are explained to us in the last verse of the chapter. The seven candlesticks are the seven churches, suggestive of all churches in all time, suggestive of the whole church of the Living God. John saw seven golden candlesticks: seven,—complete; gold,—divine. In the story of the tabernacle and the Temple, the gold is suggestive of the divinity of Christ. Take the Ark of the Covenant. The Ark was made of wood, —acacia wood, incorruptible wood, suggestive of the incorruptible humanity of Christ,—and covered with gold, suggestive of the divinity of Christ. These two natures of Christ, His humanity and His divinity are seen everywhere throughout the Temple. But these candlesticks stand for the church. Are you all gold, fellow believers? Not yet. No, not yet. There is a

good deal of wood about me yet, the old man about me yet. Did you ever hear of a church on earth that is all gold? We would like to join it if you have found it. There is a good deal of dross about it. How is it that Christ saw the church as golden? Were Pergamos, Sardis and the rest of them all good? How did He see them all gold? Let me ask another question. It is written away back in the Book of Numbers. In one of the prophecies of Balaam the Lord said, "I have not beheld iniquity in Jacob nor perverseness in Israel." Was there no perverseness in Israel? How was it that God did not see it? A little boy when asked if there was anything God could not see, replied (he must have been a wise little boy) "God cannot see my sins through the blood of Jesus Christ." God blots out our sins, and when He sees us in Christ, He sees us as Christ. Oh what a comfort it is that He sees us not as we are but as Christ, as we will be when we are finished. We are not finished yet. Therefore when you have people at home that try your patience, just look on them kindly, and say "You will be just beautiful when you are finished." And when you try other people's patience, let them say to us, "You will be just beautiful when you are finished." Let us remember we are dealing with people who are not finished yet. We will be finished on that morning when we awake in His likeness. All patience and meekness and gentleness; let us love each other for Christ's sake.

"And in the midst of the seven candlesticks one like unto the Son of man." Here's a view of our Lord you want to memorize. Here is our Lord Himself, as John saw Him, in the midst of the candlesticks. I am sure our Lord is here this afternoon. If we would listen as in His presence, speak as in His presence, we would

profit more by our meditations. I wish we all might, that I might, realize His presence more fully. This I do know that the fact of His presence "in the midst" has been for many a year the greatest thing to me in the service. I began to realize this when I was conducting a mission in the north end of Boston along in 1876-'78; no later than that. I went to see a lady who was shut in. She had been upon her bed for thirty-five years, and had not spoken a word in that time. She would write on a slate. I said to her, "Give me a verse," and she would point to a motto at the foot of the bed, "Lo I am with you always." I said, "You gave me that before, give me something else." She just folded her arms and looked so peaceful. I said to her, "Is it that that has kept you quiet all these years?" She nodded her head. And those visits to that woman wrote that verse upon my heart. "I am with you all the days." And going down from that room and inviting the sailors in to the mission and they saying, "Yes, we will be there." And going and finding they were not there, and sitting down all alone and singing a hymn, the Lord Jesus alone in the room, and by and by I hear a foot on the stair, and then another, and finally they would come trooping in. Many a time I began the service with no one present. Some people won't begin a prayer meeting, won't begin the Sunday school until a certain number are present. Sing a hymn and go ahead. The Lord is in the midst. And in that mission from week to week for a couple of years, the Lord did show His power in the salvation of souls. I never saw the like of it before or since. The blessedness of the promise "I will be in the midst" has become somewhat of a reality to me. "In the midst of the candlesticks." It is nothing to me, friends, what you think of what I

say here; but it is everything to me what He thinks of what I am saying. I cannot tell you what a help this has been in the Bible classes. It is not my business to please people, and I do not please them always. I have had it said to me, "You will be excused from meeting here." Please the Lord anyhow. Just speak His word. Go along quietly, living unto Him. We are going to meet Him some day on His return, as our Judge, not for our sins. We will be judged for our works. Let us live as if He was in the midst. I believe there is no promise in Scripture that will do more to rectify one's life than the promise, "I am with you in the midst of you."

What does He look like? "Clothed in a garment down to the foot." He is our high priest, our true Melchizedek,—"clothed in a garment down to the foot and girt about the breasts with a golden girdle." In living illustration of the divine minister. This very moment, this afternoon, the Lord Jesus Christ is caring for each of you here present; He is thinking about you; He is planning for you; He is making the power of His arm and the love of His heart work together for your good. Then be not afraid of anybody, nor look at this or that adversary whom God may permit to cross your path. They are nothing to you. The Almighty will attend to you, the Mighty One, who is all-sufficient. If we have no plans, no aims, no thoughts of our own, He will work out His thoughts. He will be our priest. Thank God for the High Priest ministering to us moment by moment, "clothed with a garment down to the foot."

"His head and his hairs were white like wool, as white as snow." Suggestive at least of purity, intense purity. He makes us, when we believe upon Him,

whiter than snow. "His head and His hairs were white like wool," which means even as to His intellect, His brain is as white as snow,—intense purity.

"And His eyes were as a flame of fire." How penetrating, how searching! That word translated "flame" is just used seven times in Scripture; in the New Testament in five places, I think it is. It refers to Christ once, and refers to His ministers, and once to the torment in which the rich man found himself. Inasmuch as when people die in their sins, they do not go to the lake of fire,—they go out somewhere where they are kept until the judgment of the Great White Throne, they do not go at once to the lake of fire,—what did that rich man mean when he said "I am tormented in this flame"? See the sixteenth of Luke. The word "flame" is the identical word used elsewhere of Christ, His eyes of fire. That part of the torment of the lost between death and resurrection is the laying bare of a misspent life and with no possibility of forgiveness,—nothing but a fearful looking forward to judgment. I do not say that is so, but it is strongly suggestive of the probability that a large part of the torment of the lost between death and resurrection is the laying bare of a life that cannot be forgiven, a misspent life. The rich man was a sinner, and he had to remember. It is an awful thing to have to remember, to have your life pass before you, and you cannot get rid of it, you cannot shut it out. But what a blessed thing to have the whole thing blotted out, and the Lord says, "I will remember it no more."

"And His feet like unto fine brass," suggestive possibly of righteous judgment. I give you the best I have on this. "And his voice as the sound of many waters." I have nothing on this. I have looked in vain for

something satisfactory as to the significance of the voice that sounds like many waters. I know that waters in the Book of Revelation signify nations. It may mean the voice for all nations. It may mean the grandness of the cataract or ocean. There is more in this verse than we have seen.

“And he had in his right hand seven stars.” The stars are the angels of the seven churches. God holds in His hand those whom He places to read the word in His churches. I believe there is more than that to it. He holds in His hand every believer. John 10:29, “No man is able to pluck them out of my Father’s hand.” Fellow believer, if you are a believer, you are in the hand out of which no man can pluck you.

“And out of his mouth went a sharp two-edged sword.” How is the word of God a two-edged sword? It kills and it makes alive. It is a two-edged sword.

“And his countenance was as the sun shineth in his strength.” “His countenance was as the sun” for He is the Sun of Righteousness.

“And when I saw him I fell at his feet as dead.” John fell down as a dead man, he could not stand the glory. He fell at His feet as dead. How can the unsaved sinner ever meet God, if John who used to lean on His bosom could not bear the glory. They will call for the rocks and mountains to fall on them. Rev. 6:16.

“And he laid his right hand upon me, saying, Fear not; I am the first and the last.” He laid His right hand upon him,—the hand that had raised the little girl to life. He lays His right hand upon John, and says, “Fear not.” Here’s the cure for every fear. The hand of Christ is laid upon you and Christ says “Fear not, I am he that liveth.”

“I am he that liveth, and was dead; and, behold, I

am alive for evermore, Amen; and have the keys of hell and death." "The keys of hades and death" the place of departed spirits, that place which holds the people until Christ comes in His kingdom. He says "Fear not, I was dead and am alive for evermore. I have all power, even the keys of hades and death. Do not be afraid."

"Write the things which thou hast seen" (the first chapter) "and the things which are" the second and third chapters, "and the things which shall be hereafter" the rest of the book. And then He explains the stars and the candlesticks.

We will try to give you a summary of the next three chapters and then pass on to the fifth chapter.

May Christ be the greatest reality in your life, saying, "Fear not, for I am with you."

Prayer:

Our Father and our God, we thank Thee that our Lord Jesus Christ, our Saviour is one who died, who rose from the grave and is alive for evermore, one who has all power in heaven and all power on earth; one who has the keys of hades and death; and who is continually saying to each believer this afternoon, "Fear not." Then let the heart of each believer reply, "I will trust and not be afraid." And Lord make us to realize that Thy hand is upon us, and this afternoon, and this evening, and on the morrow, if Thou shalt tarry, and through the coming days, make us to live as in the presence of Him whose eyes are as a flame of fire. Oh Lord, deliver us from grieving Thee, from doing anything that would grieve Thee. Draw us back from going to any place that would grieve Thee. Just take possession of us and keep possession of us for Thy

glory. May our hearts daily say to Thee, "I am thine O Lord." Now Lord just work through us and fulfil in us all the good pleasure of Thy will. The Lord grant it. Amen.

Chapters 2 and 3.

A question was handed me last week, for which I will take a moment. "How can we answer a skeptic's criticism on the discrepancy between Matthew's and Luke's account of the genealogy of Christ?" I suppose only a skeptic would find any discrepancy. A simple-minded person will be content with the record. I would most heartily commend to every lover of the Bible a book called "Israel My Glory" by John Wilkinson of London,—an old man now and one of the best Bible students I ever met, about the richest man in the Scriptures that I ever came in contact with. You would surely enjoy "Israel My Glory." In the sixth chapter of that book you will find the story of these two genealogies, a word about them to show you how beautiful they are. There are only two persons specially interested in the birth of Christ, Joseph and Mary. They come nearer to Him in His birth than any other persons. In the Gospel by Matthew you have the genealogy of Joseph, that is safe, from Abraham down to Joseph the husband of Mary; and if you will read carefully that genealogy in Matthew, the first chapter, you will see that it runs from Abraham down through Isaac, Jacob, Judah, down to David, through Solomon, and on through the kingly line, the royal line, down to Joseph, for Joseph, the husband of Mary was of the royal line descended from David. The Lord Jesus Christ was not Joseph's son, or he would have been disqualified for David's throne. Why? In the table in Matthew you will find that the son of Josiah,

Jechonias or Jehoiakim, is mentioned, and it is written in the Book of Jeremiah that no son of Jehoiakim shall ever sit on David's throne,—so that had Christ been the son of Joseph He never could sit on David's throne.

In the Gospel by Luke you have another table. Some think it is a discrepancy. If you follow it carefully, you will find it goes in the other direction. You have a perfect agreement all the way down from Abraham to David, and then, instead of running from David through Solomon, Solomon is not mentioned, but Solomon's brother, Nathan, is mentioned, and then on down to evidently Mary. It is a different line, not the royal,—it is the natural line from Nathan. Two different lines,—Matthew's is from David down through Solomon to Joseph, Luke's from Nathan to Mary. A little boy going home from school met another little boy and said, "We had a baby come to our house last night." His companion said, "Boy or girl?" The little boy said, "Guess." "Boy." "Guess again." We don't need to guess again. Matthew's is the story of Joseph's genealogy, Luke's must be the genealogy of Mary. The Lord Jesus Christ is the son of David. Through Mary the Lord Jesus Christ has no right to the throne, but the marriage completes the whole thing. Jesus becomes the heir to David's throne through the marriage of Mary to Joseph, Joseph being the heir through the kingly line.

We come to our meditation of the afternoon. We purpose glancing at the second and third chapters of the Book of Revelation. We would certainly do well to make a special study of each of these seven epistles. If the Lord spare us to journey together through the book we will come back to the second and third chapters and make a special study of each Epistle. They

are about the richest portions of Scripture for the church to-day, Christ's last message to His church on earth.

I asked your attention last week to the three-fold division of this book. It is found in the nineteenth verse of the first chapter: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

"The things which thou hast seen"—chapter one.

"The things which are"—chapter two and three.

"The things which shall be hereafter," chapter four to the end. But let me give you an outline of the whole book with a little more detail than that.

Chapter 1: Christ in the midst of the Churches,—those truly members of Christ's body. That is the account of Christ in the midst of the candlesticks.

Chapters 2 and 3: His last message to the church on earth.

Chapters 4 and 5: The church translated, gone from the earth.

Chapters 6 to 18 inclusive: Events on earth after the church's translation.

Chapter 19: The marriage of the Lamb, and the return of Christ to judge the nations.

Chapter 20: The thousand years of Christ's personal reign, with the devil in the pit.

Chapters 21 and 22: The new heaven and earth.

That is as simple an outline as I ever saw of the book. It is, as you will easily recognize, the futurist interpretation.

There are several ways of reading Revelation. I think we can all shake hands, those who read the book with the historic interpretation, and those who read it

with the futurist's. I purpose reading it on the futurist's, as it is the way I have found it most beneficial. I have no doubt at all that some events in this book have had a foreshadowing down through the ages. As Lord Bacon says, "Prophecy may have a springing and a germanent accomplishment down through the ages; while the complete fulfilment is for some future period." Calvinists and Arminians might shake hands and climb over the roof and look into each other's faces. If they did they would get along better. Those who love the Lord Jesus Christ must shake hands and unite hearts to win souls to complete the church, and that which each one can do is to pass on the best they have and wait for more light, never thinking that we fully understand any matter, for we know only in part. "Then shall we know even as we are known." "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." We never exhaust a text, we never exhaust a subject in the Bible. We simply get a little glimpse of it and look for more.

In these seven Epistles, our Lord has a message for seven of the churches at that time, and in that message He gives us something for all churches of all time. One has said, "The seven Epistles give every phase of Christian society which will ever be found in Christendom; at the same time they foreshadow the successive predominant phases of the churches 'until He come.'" I think this a very good sentence. They give us every phase that shall ever be evinced in any church in any age.

At the same time there may be in these seven Epistles the history of the church from His going in humiliation until He comes again to receive the church

to Himself. There are those who think the Epistle to the Church at Ephesus describes the condition of the church in the days of the Apostles; that the Epistle to the church at Smyrna has a special reference to the time of the persecutions; that the Epistle to Pergamos has special reference to the time when the church became a high power and very worldly through Constantine; Thyatira, which means unwearied sacrifice, speaks of the unwearied sacrifice of the church at Rome; Sardis, the time of the Reformation; Philadelphia, the present time, the fellowship of the times in which we live, when people are more than ever before in brotherly love; Laodicea looks forward to the time when the church will be ready to be spued out of the mouth, to the time when Christ will come and take away the true church and the rest will be left for the tribulation. This is very interesting to some people, and is to me. At the same time, all the churches in Philadelphia to-day might find something very profitable in each of these seven Epistles. Judgment is to begin at the house of God. 1 Peter 4:17. But such of us as are The Church of Christ will be His companions in judgment. The Lord wrote those seven Epistles, most lovingly that we should be led to look at ourselves that we may learn to judge ourselves and save a lot of judgment by and by when we meet Him in the air. 1 Cor. 11:31, "For if we would judge ourselves, we should not be judged."

God speaks of four judgments, in three of which we have a special interest. It might be well to take up the book on the line of the four judgments. If you take the whole history of the Bible, you have many judgments. You might call the sending of Adam and Eve out of Eden a judgment; and the deluge a judgment;

the confusion of tongues at Babel a judgment; the captivity of Israel and Judah, a judgment. So you might go through Scripture and see many judgments. But when I speak of the four judgments, I do not go back beyond the cross. In the cross of Christ we see the judgment of God upon sinners, as He, Christ, our Saviour, our Substitute, bore, in His own body, somehow (I cannot explain it, I only take the facts, the statement that the sins of the whole world He laid upon Him, the iniquities of us all. That is the statement, that is the fact, whether we can understand it or not) he made redemption not only for our sins, but for the sins of the whole world. There is an atonement, there is a sufficient atonement in the death of Christ for the world. There is a sufficiency for those who accept Him and there is enough for the world. But it is only effectual for those who come. If the world would come, they would be saved. It is our business to make it known that they may come if they will. "Him that cometh to me, I will in no wise cast out." On Calvary, on Golgotha, on the cross, the sins of those who accept Christ were forever put away. There was a sufficiency for all. Those who accept Him have the benefit.

I look back to the cross of Christ, the judgment for my sins, and if I have accepted Christ, if I believe in Him, if I receive Him as my Saviour, as my personal Saviour, I take His word for it: "That whosoever believeth in him shall not perish, but have eternal life." Isaiah 43:25: "I, even I, am he that blotteth out the transgressions for mine own sake, and will not remember thy sins." Many a Christian have I asked, "Do you expect some day to be judged for your sins?" and many a one has answered, "Yes, at the Great Judgment

Day I expect to have my sins come before me for some reason, and then I will see whether I am saved or not." "And you do really receive Christ?" "Yes, I do." "Why not believe God?" "I thought I did." "Let us believe a verse in Isaiah 43:25," and after reading carefully, how many I have seen look up, and I have said, "What's the matter?" And they have answered, "He says, 'He will not remember them.'" "I know He said it, that is why I asked you to read the verse. Now do you expect as a believer in Christ to go into judgment for your sins?" They have answered, "No." "Why not?" "He says He has blotted them out and He will never remember them." "Well, thank Him." O God I thank Thee that having received the Lord Jesus Christ my sins are all blotted out.

The judgment for sins for the believer is passed, eighteen hundred years ago on Golgotha, when Christ died for our sins. As we journey on and being tempted, sometimes fall, it is written, "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This is a word for the child of God, but we do not become children of God until we accept Christ as our Saviour. There are no children of God recognized in Scripture except those who have received Christ. Until we accept Christ we are not, according to the Scriptures, children of God. "He that hath the Son hath life; he that hath not the Son of God hath not life." The church is a company of people who, having received Christ, can look back at the cross of Christ and say, "There is the judgment for my sins in the person of Christ. If He shall not come into condemnation, I shall not, if I have become a member of His body."

One of the three judgments ahead of us is a meeting

with Christ in the air, a meeting of all His redeemed people before the Judgment Seat of Christ. The judgment seat of Christ is only mentioned twice, Romans 14:10, "We shall stand before the judgment seat of Christ." And 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Some read carelessly and think that "all" includes all who ever lived from Adam down, and they confound the Judgment Seat of Christ with the Great White Throne. And sometimes in prayer-meeting Christians will speak to and pray for others as if they were all going to the Great White Throne. Let us see to what these two passages refer.

"We must all appear before the judgment seat of Christ." In the beginning of these Epistles, as in the beginning of every Epistle, we would do well to notice to whom the epistles were written, and you will find that these epistles were written to the saints and believers, not to unbelievers. And when the Epistle says, "We must all appear before the judgment seat of Christ," not only the beginning, but the context of the text will show who are meant. For example, take this 2 Cor. 5:10, the Apostle goes on to tell how glorious it will be to be absent from the body and present with the Lord. Is he talking like that to unbelievers? No, they have no such hope as that. He is talking to Christians, saints, believers. Christians, we must all appear before the judgment seat of Christ. No unsaved soul will be at the judgment seat of Christ. You will find that even in the first Psalm. In the first Psalm you read, "The ungodly shall not rise in the judgment, nor sinners in the congregation of the righteous." No, you

have that wrong. "The ungodly shall not *stand* in the judgment." I know, but I know this also, that the verb translated "stand" is the very verb elsewhere translated and with good reason, "rise" as from the dead. You have good authority to read "the ungodly shall not rise in that judgment." Not my authority, I have none. But the authority of the meaning of words. "The ungodly shall not rise in the judgment, nor sinners in the congregation of the righteous," but only those who are Christ's. Should the Lord Jesus come to the air to-day, and He may come any time (I am glad Mr. Moody said that much among lots of other things; I hope the vast congregation that heard him believed what he said), every Christian would disappear in a moment from the city, on the streets, or from our homes, and the body of every saint would rise from the dead, and the living would be changed, and they would all meet Him in the air. But only the Christians. The bodies of the unsaved will sleep in their graves for a thousand years. Rev. 20. Then the Christians having left the earth, the righteous having risen from the dead, and the righteous living having been changed, we meet the Lord in the air to be judged for our works; for since the time we received Christ we have been building either that which is comparable to gold, silver and precious stones, or that which is comparable to wood, hay and stubble. He whose works will not stand the test of our Lord's penetrating eye, our Lord's searching glance with His eyes of fire will have his works burned up and he may find himself saved, but so as by fire. 1 Cor. 3:11 to 15. The judgment seat of Christ, when the Christian shall meet Him in the air, is to see if their works will stand and to appoint them their places in His kingdom. Then after a

period, God only knows how long, I cannot tell,—7 years, 40 or 70, after a period, during which we are with Christ in the air, and there is awful tribulation on the earth, we come back with Christ, for the “Lord my God shall come, and all the saints” (Zech. 14: 5) to judge the nations that are acting so strangely to-day. God has a controversy with the nations, and by and by He will judge the nations for their treatment of His people Israel. And when the nations of Europe have gathered all their armies against Jerusalem,—it will be at Jerusalem finally; it may be Constantinople at present;—but when the nations of Europe have gathered all their armies against Jerusalem in those dark days when the Anti-Christ shall have control of the people on the earth, (a mighty man he will be, a Napoleon, a Cæsar, a Nero, [good in the eyes of people], all rolled into one, he will be the devil incarnate, he will do wonderful things) then in those dark days, when Israel is in their own land, gathered back in unbelief, and shall think it is all up with them, Christ shall come with His saints to judge the living nations. That is a judgment you have a hand in. Matthew 25: 31. We read of the judgment of the living nations, when Christ shall come in His power and glory to deliver His people Israel and bring in the thousand years of righteousness on the earth, when there shall be righteousness everywhere, such as the world never saw, following the judgment of the nations.

One glance at Matthew 25: 31. Not a word is said about dead people there, no resurrection mentioned there. It is a judgment of living nations, when the Son of man shall sit upon the throne of his glory. Ask believers, “Where will you be then?” They will answer, “I hope I will be a sheep and go to the right

hand." Then I call attention to a few verses like this, Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." One of the promises to the overcomer is that he will be "with Christ in His throne." And some other verses like these. When the judgment takes place according to Matthew 25:31, where will you be? With Him in glory, with Him on His throne. What do you want to jump down among the sheep for? You don't want to be goats anyway. You will be neither sheep nor goats. Psalm 148. 1 Cor. 6:2, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" When the judgment of the nations takes place we, having already been judged for our works, will be Christ's associate judges. We, as Christians, have a wonderful interest in these two judgments. Then comes the judgment of the Great White Throne, where I certainly never expect to see you, unless you remain ungodly and die in your sins. All the ungodly dead will come up at the second resurrection, at the end of the thousand years. We will have been reigning with Christ in our immortal bodies for one thousand years. It is a place for the ungodly dead. It is a place we have no record that any believer shall ever be, it is for those whose names are not written in the Book of Life. Never let any one disabuse you of these facts. All those who die and remain in their sins will be at the great white throne. They will go to the lake of fire. Search and see if these things are so in the Book. If they are, then look into them.

These Epistles are to the church. The dearest thing to Christ on earth to-day is His church, His body. We are His body. Some things He don't like, some things He does; and He would have you read these Epistles and see what He does and what He doesn't like. There is nothing obtained from the Bible without study. If you will do as I suggest, I am sure you will profit more by these seven Epistles, than if I should go on another hour and talk about them. I do ask you, friends, if you are in fellowship, to do as I am going now to suggest. I did it myself, and it has been very helpful.

Take a half sheet of foolscap, rule it in seven vertical columns, as large as you can, so as to get it all in. Having ruled your sheet in seven vertical columns, leave a space at the top, write out the seven Epistles in these parallel columns. At the head of each column put the address: first column, "To the angel of the church at Ephesus,"—second column, "To the angel of the church at Smyrna, and so on, heading your columns with the address. Second item in the Epistle, the title of Christ: the first column, "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." That will come second, Christ's title. He has a different title in each of the Epistles. These titles being alongside in these parallel columns, you will have before you at a glance the different titles of Christ. Third item, "I know thy works, etc." Commendation. Write out the commendation in each Epistle. Fourth item: Rebuke or Admonition. There are two Epistles in which there is no rebuke, but there is an admonition. Fifth item: Exhortation, as in the Epistle to the church at Smyrna where he says, "Be thou faithful unto death,

and I will give thee a crown of life." Sixth: And here you will have to vary a little. In the first three Epistles you have this verse, first, "He that hath an ear let him hear what the Spirit saith unto the churches." Item 7: The promise to the overcomer. In the last four you have this inverted, the promise to the overcomer comes first and then the application "He that hath an ear let him hear."

If you prepare these seven Epistles in this way and meditate upon them, I am sure you will have a greater blessing than if I should talk at greater length on them.

Just one other word. Notice specially the titles of Christ. We want to know Him. There is only one person worth knowing. I read this Bible to know Christ. "That I may know Him and the power of His resurrection," Paul said. And if we have a right spirit we will want to know Him too. He is at this moment the centre of heaven's adoration, and He ought to be the centre of earth's adoration. He will be in due time. "All kings shall fall down before Him, all nations shall serve Him." He is altogether lovely, King of kings, Lord of lords, my Saviour, who loved me and gave Himself for me. He lives up there for me. I am saying that for you. You and I hope to see Him. We will by and by. He will receive us unto Himself. He lets us stay here for Him on His behalf, that we may be wholly set apart for Him.

As you write out these Epistles and these promises to the overcomer, say to Him, "Lord, Jesus, you just put your arm around me as I do it. Dear Lord Jesus let us do this together," and you will recognize His presence, you will be filled with His word and His Spirit, as you just take home to your own heart the

words of this Epistle. The Lord give us an ear to hear what the Spirit says to the churches.

Let us unite in prayer:

Our Father and our God, we thank Thee for these messages from our Lord Jesus Christ, after He had been some sixty years, as we count time, up there in the glory after His ascension. We thank Thee, blessed Lord, that Thou hast ever led us to receive Thee as our own personal Saviour. We thank Thee for the assurance that our judgment for sin is passed, all passed on Calvary. But Thou hast kindly warned us that there is a judgment for our works awaiting us, and that if they do not stand the test they will be burned up, or we shall not be rewarded. It is written not a cup of cold water shall lose its reward. Lord, lead us then to live in the store, in the work-shop, on the street, at home, with the judgment seat of Christ in view. Let us not live that we may be ashamed there, but that we will have confidence in the prospect of meeting Thee. Help us to yield ourselves wholly to Thee, and then to think of coming back with Thee in Thy glory to judge the nations with Thee, and reigning with Thee those thousand years, of being forever with the Lord. Surely, surely, we can deny ourselves all indulgences. We can deny ourselves anything that Thou dost not love for the sake of fellowship with Thee. The Lord take control of us every hour. Teach us to put the hand in Thine, and say with the whole heart, "Lord, I am Thine from this hour forth, Thine for time and eternity; and if Thou canst use this being of mine as a vessel for Thy pleasure, I truly hand it over." We ask it in the name of our Lord Jesus Christ. And may the peace of God, which passeth all understanding keep our hearts and minds through Christ Jesus. Amen.

Chapter 4.

This is certainly a throne chapter. If you will take the trouble to count, you will find "throne" fourteen times in this chapter (counting "seats" as "thrones"). It is the greatest throne chapter in all the Bible. It reminds us of the chapter we read in Isaiah. When Uzziah died, the Prophet Isaiah saw a throne: when the earthly king died, he saw a king that never died. I do not know anything more helpful in one's private life, church life, business life, or in any phase of Christian life, than to remember there is a throne and our God and Father is on that throne, and He is controlling things, although He seems to allow things to go in very strange ways. Let us never forget there is a throne, and our Father is upon the throne. When that fact takes hold of us we will be as quiet as the little child in the storm at sea. When asked the question, "Are you not afraid?" replied, "How can I be afraid when my father is at the helm." If we believe as Christians that our Father is managing our affairs, working all things for our good, we will have peace. John 16: 33, "These things have I spoken unto you, that in me ye might have peace." Can anything be more restful than this? Having received the Lord Jesus Christ as our personal Saviour, we take His word for it that we are accepted in Christ, that we have in Him the forgiveness of all our sins, that there is no condemnation to them that are in Christ Jesus, that our sins will never be mentioned against us. To go through the day's work with these facts filling you will make you happy.

You are a child of God by faith in Christ Jesus. If death overtakes you, you are, in a moment, with Christ, absent from the body, present with the Lord. If death overtakes you, you have made a great gain, for "to depart and be with Christ is far better." So you go on quietly doing what your hands find to do, not afraid of the future, and saying this also, "when Christ shall come, then body and soul I meet Him in the air. In a moment this mortal body becomes immortal, in a moment this body is changed." We meet Him in the air to be forever with the Lord. What shall we do? Simply see to it that we are walking in fellowship with Him. Let our great aim be to walk in fellowship with Him. Not can I go here or there, do this or that and take Christ with me, but, is Christ leading me here and there, is Christ inviting me to do this or that? Am I walking with Him? "When He putteth forth His sheep, He goeth before." Let us apply the question in that form to all our life. Is the Lord Jesus Christ clearly leading you into this? If He is, He will attend to it. Whereas if we are doing somewhat that may look good, but if we are running ahead of Him, we will have to run back some day and get in line behind Him.

In this wondrous book in the Bible, the closing book, we have for our encouragement the closing of the story of earth's history. We have the summing up of all the prophecies that are recorded in this book. In the first chapter we see Christ in the midst of the Churches, for, as we said before, we say again that the church, the true church, is the dearest thing on earth to Christ, the church which is His body. He is the head, and we, if we are believers, are the members of His body. If we are as well in joint as my hand is at present with my body, He may accomplish through each member

of His body that which He requires of it. One winter, when I was going to prayer-meeting, I fell down and broke my arm. I did not go to prayer-meeting that night, I went to the surgeon and had it set and then went home. It was a pretty good kind of an arm, but it was a helpless kind of thing, and although I spoke once and a while and I could not use it, I took it along with me everywhere. I often thought then and since that a great many Christians are like an arm out of joint. You belong to Christ, and He will take care of you, but He cannot use you. You are sick of the palsy, paralyzed. In our Sunday School lesson we read of a man full of palsy. It is very common among Christians. It does not always last long. It is a special paralysis that comes on Sunday mornings, when the sky looks threatening, and they can't go to church. They are all right by dinner time. It shows itself in prayer-meetings, their tongues get paralyzed, they are dumb, when it comes to testifying for Christ; and they have no power in the hand to get the pocket book open. They can hunt around for a stray cent, but when it comes to a quarter or bill, their hand is paralyzed to take it out. It is a kind of paralysis the devil works, much to God's dishonor and to the loss of many Christians. When asked to visit a sick person, they say, we cannot go. The Lord deliver us from all lack of fellowship with Himself, and may He, the Head, have as good control of all the members of His body, as your head, if you are in good health, has control of all your members. And we will then have some work done for Christ. When we come to the last verse of this chapter, we will have a word, (it is doing me good), right on that line; but I will reserve it a little.

We read in this fourth chapter of Revelation:

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up thither, and I will shew thee things which must be hereafter." As we said, the first chapter gives Christ in the midst of the churches; the second and third chapters His message to the church; the fourth and fifth the church translated, gone from the earth. A great many believers do not accept that. They think that the church is going on and on until all the world becomes the church. They cannot tell where to find it in the Bible, or how to prove it, but they have that impression. If that is so, I wonder when it will be, because at the present rate of increase there are more heathen in the world every year than the previous year. They grow faster than the church members are growing. It is a most discouraging piece of business if that is what we are here for. Why not understand what the church is? The very name tells us. Ecclesiastical from ecclesia means a calling out, and the gospel is to call out from all nations a people who shall form Christ's elect church. An election is always something that is expected to do some other people good. The election of a President, Councilman or Mayor is for the good of others, getting men in office who will be a blessing. They do not always prove to be, but that is our aim. Now there is an election, friends, going on all the time, that will bring good government on the whole earth. If we were as zealous about this election, there would be something doing. It is coming though. God's time is coming. The earth is not going on toiling all the time. It will not be a republic. It will be a kingdom with a righteous King on the throne and with two elect bodies to rule, the Upper House, if you will,

the church, and elect Israel will be the Lower House, with Christ Jesus the King. There will be good government on the earth then. There will be no settlement of the Eastern question until Christ comes. There may be some rifts in the clouds here and there, but if this Word is true, the only settlement of the question is the return of Christ and the restoration of Israel to their own land. Every believer should be willing to die for that. The more we hasten the time of His coming, the more we hasten the time when every government shall become righteous, and then we shall have good government for all the world. There will be no more warships, no more soldiers, but everything prosperous. What a time it will be to live in! The King a special friend to the poor and to him that hath no helper, even God who is on the throne.

John saw "a door opened in heaven." We shall find "a door opened in heaven" just once more before we come to the end of the Bible. And just seven times in the Bible we read of "heaven opened." It will be heaven some day on earth. It will be heaven now, if you are willing to let the King of heaven rule. "And I will shew thee things which *must be* hereafter." Emphasize the words, "must be." Did you ever make a study of the "musts" of Scripture? Take the "musts" of our Lord Jesus Christ: "You *must be born again*." Though you are as righteous as Nicodemus was you will never see the kingdom of God unless you are born again. There is nothing in you by nature that can be developed into a child of God. All are by nature sinners. We *must be born again*, we *must receive* from heaven something we never had, or we will never see the Kingdom of God. We *must receive* the Lord Jesus Christ, or we perish. "The Son of man

must be lifted up." "I must work the works of Him that sent me." Just look up the "musts" of our Lord.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne." We see in John caught up in the spirit or somehow into heaven, we see the suggestion of the catching up of the church. Let me repeat a few verses. 1 Thes. 4:16 and 18, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I was one afternoon in another state enjoying a few hours with a lot of fellow Christian ministers, one had a sermon, and one had a Bible study, and one this and another that, some one brought up this passage. With one or two exceptions, they all shook their heads, and said, "Very difficult, very difficult! It is a very difficult passage." How can that be a difficult passage? It may be to people who are not willing to accept it as it reads. It is the only passage in all the Bible that has a statement following like this: "Wherefore comfort one another with these words." There are many comforts all through, but you do not find another passage finished with these words. The Bible is very difficult to two classes of people. It is a very difficult book to those who do not want to find what is there, and it is very difficult to those who want to find what is not there. It is a simple book to all others. Let us accept it as it reads.

John was caught up, verse 2: We cannot accomplish anything spiritually apart from the Spirit of God.

Here's a book written by the Spirit of God, copyrighted every word, and God has given unto us the same Spirit that He may guide us into the truth of this book which He has written. Whether I am right or not, you judge. I cannot find time to go into the authorship of this or that book in the Bible. I skip those things. I am satisfied. Why? I am satisfied the Spirit has written the whole book, and that is enough for me. Therefore I take the Book, and whether I read Genesis, Isaiah, Jeremiah or Ezekiel, I say, "The Spirit wrote this." He just used Moses, or Jeremiah, but the Spirit wrote this, and God has given me the Spirit and given you the Spirit to understand the Spirit's words. Therefore let us not make light of any word. The Spirit is our teacher. It is possible to live Spirit controlled lives.

I am glad I was sitting in that meeting when one man rose up and said (and it made me feel ashamed too), "If I wrote a letter to a friend of mine, and my letter was detained, so that I arrived at the friend's house first, and I am sitting there when the postman brings the letter in and it is handed to the man; and he looks it over in my presence and puzzles over it, and right there, before me, he hands my letter to a third party and says, 'What do you think he means by this expression?' would I not think it odd to have my letter handed to a third party? You go and ask Scott or Henry or some of the other Commentators. What do you think the Spirit thinks of that? The Spirit is in you all the time." It made me ashamed, and I said to myself, "I will stop it, and I will ask the Spirit to show me the right meaning of this or that. Then after I have learned from the Spirit, I will go to Clark or Matthew Henry or some commentator and see if they have anything more." Thank God for all

the helpful helps that you can get, but give the Spirit the preëminence.

“One sat on the throne,” our Father. We have been saying “Our Father” ever since we could talk. We act sometimes as if we had no Father, as if we were poor orphans without a father, wondering about something to eat or something to wear. “Your heavenly Father knoweth that ye have need of these things.” Why labor for these things? You have a Father, and if you have a Father, trust Him as if you had a Father, and when you say “Our Father,” believe it. Some people don’t say that any more. The question was asked in one of my Bible classes last week, whether we had a right to use this prayer? Wasn’t it made for the Jews? I only say this, I love the prayer, I love that form of words. I never saw anything that could get ahead of that prayer. You are not committing a sin by using it. I am a little afraid of people that go ahead of it. What can you ask for that is not in that prayer, and as to prayer why, where will you learn to pray better than from the Psalms. Take the prayers from the Psalms and look at David’s prayer in First Chronicles. David prayed because he had been doing something. “I have set my affection on the house of my God.” And David tells us that he gave three thousand talents of gold and seven thousand talents of silver, because he had set his affection on the house of his God,—more than twenty millions of dollars did David give to the house of God out of his own private purse. And then he prays. We can pray when we are in fellowship with God, and then there will be something done.

“And he that sat was to look upon like a jasper and a sardine stone.” No man has seen God. Every revelation of God is through the Son. No man has seen

God. Whether we shall ever see God, I cannot say. I do not know. We shall see Christ. He that seeth Christ seeth God. Christ said, "He that seeth me seeth the Father." All John saw was that there was one on the throne, no form, all he saw was the appearance of jasper and the sardius. Jasper is clear as crystal and sardius is clear red. The one on the throne had the appearance of clear fire. Our God is a consuming fire. Some people think they are quoting from the Bible when they say, "God out of Christ is a consuming fire." But that is not in the Book.

He wants to make us more like Himself. Let us not fear to have the dross burnt up this little while.

And John saw a "rainbow round about the throne in sight like unto an emerald." Are you taking it in as we go along? There is a throne, and around the throne a rainbow. All the rainbows we see are broken by the earth. We only see half a rainbow. But this one is a perfect rainbow, a green rainbow, in sight like unto an emerald. We never see a green rainbow, but generally see all the colors. The rainbow is mentioned only four times in the Bible; this one place, the other places are Rev. 10, in the Genesis story of the Deluge, and in Ezekiel. Four is the number of the earth. Four suggests worldwide. The rainbow suggests something about the earth. Green is earth's color, blue is heaven's color. The first time you meet the rainbow in Scripture is where God sets it in the clouds after the Deluge to call Noah's attention to the fact that there never would be another flood.

This rainbow says as clearly as a rainbow can speak that God is going to deal with the earth. There is another thought concerning it. It is a green bow. All the colors come from three, red, yellow and blue. The

color green is formed from yellow and blue, the red is left out. How is that? How is it the rainbow around the throne has no red in it? It has the other colors. Red is suggestive of the blood of Christ. It is by the blood we are redeemed. We are saved by the blood. We shall never cease to sing about the blood even in heaven; but when once we are there, we will never need the blood any more.

These two thoughts are all I have for you. The green rainbow tells of God's faithfulness in connection with the earth, that He will redeem this earth, and the green bow, inasmuch as there is no red in that color, there when we sing about the blood, we have got beyond the need of that blood. We need it all the way through here.

"And around about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment." Seats or thrones. These elders, some think, suggest the Old Testament Saints, the living creatures, the New Testament church. I put them all together, the elders and living creatures and the song they sing in the next chapter that they are redeemed from all people and kindred and tongue and nation, and say they represent redeemed people from earth. I notice this however, that the living creatures are nearer the throne than the elders, but they are all round about the throne, in the midst of the throne. It may be the living creatures, the Cherubim, suggest the church redeemed out of all nations. The cry of the Cherubim, for these are the Cherubim, "Holy, holy, holy, Lord God Almighty," ought to be our song now. Let it be in some measure. And as the elders cast their crowns before the throne, they give glory to Him who sits upon the throne as we should be doing all the time.

There are five crowns spoken of in the New Testament. You may get them and have them to cast at His feet.

The Crown of Life is a special reward to those who endure.

The Crown Incorruptible to those who mortify the flesh.

The Crown of Rejoicing is for those who win souls.

The Crown of Glory is for those who feed the flock.

The Crown of Righteousness for those who love His appearing.

When we stand before the judgment seat of Christ, would it not be fine to have something to cast at His feet?

“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”

The Spirit in His fulness taken away from the earth in His official capacity, not taken from the earth altogether. There will be more of the Spirit’s work on the earth in the next age than there is in this. The Spirit has always been in the world since creation. He comes in special forms and for special purposes at special times. Now He works to gather out the church of Christ!

We come down to the end of the chapter, and we notice that this is what they say, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

I suggest to you, friends, the way of victory over the devil. Whenever you feel very unworthy (and we ought to feel it all the time) cry out, “Thou art worthy,

O Lord," and that will take your thoughts away from yourself. When the devil says, "You are not worthy," and you sometimes feel discouraged, cry out, "Thou art worthy." Get your thoughts fixed on Him. It will help you on a fine day and on a stormy day, when business is good and when business is dull. In the very last part of the whole chapter, put in your own name and say, "I am for Thy pleasure." This will just fit the fingers of both hands: "Thou art worthy, O Lord, I am for Thy pleasure." Let us be saying it over and go out saying it. So whatever comes to us let us say, "All right, Lord, I am for Thy pleasure."

I notice in these days people find fault. I just received a letter from a fellow minister saying he was looking up the character of another one, who is a child of God, and asked me if I knew anything about him. I wrote back to this brother in the ministry, "It is my privilege to help such an one, and is it not a wonder the Lord can use any of us?" It is poor business hunting up people's characters. Let us not do it. Let us pray for them, let us help them, let us cry, "Thou art worthy, O Lord, and I am for Thy pleasure."

Let us pray.

Our Father in heaven, we thank Thee that Thou art up there on that throne. O that each one present might say, "My Father is on the throne!" "Our Father who art in heaven," O may we never cease to pray such words as those! May they grow upon us, and may we also say, with more heartiness than ever before, "Thy kingdom come, Thy will be done on earth as it is done in heaven." O Lord, Thou art worthy. May each of us add, "and I am for Thy pleasure." Let us rejoice in the blood that cleanseth; let us rejoice in the home

prepared for us; let us also rejoice in the works prepared for us. As we sit here, let each one say from the heart, "He is altogether lovely, and I am His, and He may use me if He will. I am Thine, O Lord."

Chapter 5.

We will take just a moment or two on three questions that were handed in last week. One is, "When shall the sheep and goats be divided?" Another question answers that, so I will read the other one. "After the church is translated, and we return with Christ to reign and judge the nations, what is to become of the sheep, they cannot become the body of Christ, and the wicked ones, are they to follow the Beast into the lake of fire?" After the church is translated and we return with Christ to judge the nations, the question is what will then become of the sheep and the goats. The Lord answers the question. I need not answer it. The answer is found in Matthew 25. He will say to those who are called sheep, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Those are His own words. I think that is very plain. And He will say to the goats, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That is plain. What more do you want than that? I feel like clinging very closely to the words of Scripture. Then the writer says, "they cannot become the body of Christ." No. Not all saved people can become the body of Christ. What about these saved people? They will be reigned over. There is a vast difference between reigning and being reigned over. If you are a child of God, you will be reigning with Christ. The world will be full of saved people during the next thousand years. You will have the privilege of reigning over them and

ministering the affairs of the world. When we elect a President and members of Congress, they are supposed to be doing the best they can for the country. I am not qualified to say whether they are doing it or not, but they are supposed to do it. When the Lord shall have His Senate and Congress, when He shall have His church, His body glorified (and you will form part of it if you are a Christian) and His elect Israel all righteous in their own land, one thing I am perfectly sure of, that there shall be justice and judgment and righteousness on all the face of the earth. The kingdom which we shall inherit as members of Christ's body is a kingdom prepared *before* the foundation of the world. The one spoken of in Matthew 25 is a kingdom prepared *from* the foundation of the world. This is no hair-splitting difference. There is a difference between the kingdom prepared before the foundation of the world, and the kingdom from the foundation of the world. The one is heavenly, the other is largely of the earth. Both are connected.

One other question. Now I hope if I do not make it plain enough, you will be patient and ask me again. It is very interesting to get these questions. It shows somebody is thinking. Isaiah 60:12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The question is, is that the Jews or the church? I do not know where there is any record of the church in the Old Testament, except by type or shadow. The church was not a matter of Old Testament history. If you will read the third chapter of Ephesians (that gives it as clear as any place I know of) it will tell you that Paul was entrusted with the mystery of the church, a new thing which was not revealed in the Old Testa-

ment days. The place the Old Testament saints will have in the kingdom, we will see by and by. Possibly they are represented by the twenty-four elders we read of in our lessons of Revelation 4 and 5, and the church by the Cherubim. That is simply a suggestion. Hold it until you get something better. Who are these in Isaiah 60? If you would take the chapter and not the heading of the chapter, you would have no difficulty in understanding it. At the top of this chapter is this statement (in my Bible) "Enlargement of the Church." I do not believe a word of it. I am not doubting the Bible. It is not in the Bible. Some man put it there. I heard worse than that. I actually heard a thanksgiving sermon, and the old minister preached from Isaiah 60, and he actually said "That chapter has its fulfilment in the United States. We are the people." The poor old fellow! He did not believe the word of God concerning Israel. If you read it and take it as you find it, it is as plain as noonday. There are lessons for the church everywhere, but this chapter is not for the church. It concerns Israel. Take one statement, and let me ask you how it fits the church. Verse 5, "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "Forces" margin "wealth." Verse 11, "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces (wealth) of the Gentiles, and that their kings may be brought." Now that just describes the church, doesn't it? Because the nations are all of them carting their wealth into the church! That fits the church beautifully! The missionary boards do not know what to do with

their money. I never heard of such a missionary society. But just wait a little and you will see all the nations on earth bringing all their wealth to the Jews. Perhaps you do not like that. The Jews, you think, have too much money already. When the Jews, as a nation, are converted to God and are ready to spend and be spent, you will see the nations bringing their treasure to them to convert the world. What would this world do to-day without the Jews and the money of the Jews. This is only a foretaste of what is coming. Isaiah 60 is a chapter about the Jews.

Let us turn to Revelation 5. Since I have taken so much time upon these questions, I will not read the chapter. "And I saw in the right hand of him that sat on the throne a book written within and on the back-side, sealed with seven seals." The principal thing in our lesson to-day is a book, and the book is in the right hand of Him on the throne. We saw that the person on the throne was our God. And this book is a sealed book. It is written within and without, and a cry is made by a strong angel, "Who is worthy to take the book and to open the seals thereof?" So we say the great thing of this chapter is a book, a sealed book. Let us read a parallel passage. In the first chapter of Ezekiel we have, as you know, the story of the Cherubim, and we have a man upon the throne. It is very similar to the fourth of Revelation and the sixth of Isaiah. In the last part of the second chapter of Ezekiel, verses 9 and 10, we read, "When I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations and mourning, and woe."

That, however, was not a sealed book. That book was handed to Ezekiel that he might eat it. That, I suppose, is a figure. And that he might go and speak the words of the book to the children of Israel. We are commanded to eat the book. Jer. 15:16, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." You can easily tell whether you eat the word of God or not. You may read a chapter or many chapters. A man wrote me the other day saying he had read the Bible through four times the past year. I am glad he has had time to do it, he has more time than I have, and I hope it has done him good. If we read the Bible just for the sake of reading it through, it will not do us much good. The great thing is how do you read it. Do you eat it as you read it? For one statement eaten, made a part of your being, is better than a book or the whole book read through without any of it being eaten. We shall find by and by that the book we are reading about had to be eaten also. To see the meaning of this book, we will have to look at chapter 10 by anticipation. We see one who looks like our Lord. I take him to be the Lord. The description will not fit any one else. And he comes from heaven with a book in His hands. But the book is open. And He puts one foot on the land, and one foot on the sea. That is the Bible way of taking possession of things. And He cries with a loud voice as a lion roareth, that there shall be delay no longer. "Time" is delay in the Revised Version. Here we have a book sealed and the cry is, "Who is worthy to open it?" In chapter 10, the book is open. I think we shall see in a moment what it is.

The cry goes forth, "Who is worthy to open the book, and to loose the seals thereof? And no man in

heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." No man, not even Gabriel, nor Michael, none of the angels, and not even the archangel, (I only read of one archangel in the Bible) was worthy to take the book or even to look upon it.

John begins to weep. We have had this Bible in our hands for years, and I have never seen any one weeping over it yet. If we have not got to that experience, we have not come to John's experience yet. I do not say that book was the Bible. But we do not often find people weeping over the Bible. Here is John weeping. One of the elders said unto him, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." It is always Christ. In Genesis 1 it is the Christ of God; in showing the way of redemption to Adam, it is the Christ of God; in the coming kingdom it will be the Christ of God. There is no other. There is no one worthy but Him, the Lion of the tribe of Juda; the Root of David. Thou art worthy, O Lord.

In the twenty-second of Revelation, sixteenth verse, you have this title of Christ. I think it is the last title of Christ in the Bible: "I am the root and the offspring of David, and the bright and morning star." You have the same two titles in Isaiah 11, verses 1 and 10, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Verse 10, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to him shall the Gentiles seek: and his rest shall be glorious." He is the Root of David, He is the offspring of David. Our Lord, in other words, is God. Jesus Christ is God. He is David's Lord. He is the Root of David. He is

the One from whom David came. He is David's Lord. On the other hand, He is also David's son, He is the offspring, the branch from David. He is the son of David, through Mary and by her marriage with Joseph the heir to David's throne. He is the Lion of the tribe of Judah. Our Lord did not come from Joseph's tribe, nor from the tribe of Benjamin or Levi,—our Lord sprang out of Juda. The Root of David hath prevailed. How did He prevail? The next verse, "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." John is told to behold the Lion, and John looks and he beholds a Lamb. That is odd, is it not. A lion and a lamb the same person. The Lion of the tribe of Juda is the Lamb of God. And John says, I beheld a Lamb as it had been slain. The marks of death are on Him. That is a good thing to know, a very good thing for those in the days of the Anti-Christ. There is a man coming who will give it out that he is Christ, that people must bow down to Him, and if they will not bow down to him they will have to die, as many have been dying in Armenia lately. If those who are living in those days are familiar with this book, they will know whether he is Christ or not. They shall say, "Let me see your hand or side. There are no nail marks or spear marks there. You are not the Christ. Our Christ has the mark of the nails and of the spear." How shall I know Him? Zech. 13:6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." He has the marks of death upon Him. He is One who

rose again, the coming King as the Lion of the tribe of Juda. That has somewhat to do with Juda. It does not concern us specially. He is to us our Saviour, the Great Head of the Church. So when you read of the Lion of the tribe of Juda you may know it has somewhat to do with Israel.

Just a word about the seven horns and seven eyes. The horns seven, all power: the eye, intelligence—seven horns, omnipotence, seven eyes, omniscience.

“And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.” Hear the song which they sing, the creatures and the twenty-four elders. They sing the redemption song, the song of the priests and kings that shall reign with Christ on the earth, and they give glory to the Lamb because He is worthy to take the book. Then we read that every creature and the four living creatures said “Amen.”

Two verses we passed over, “And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.” Some of us used to sing, “I want to be an angel.” I hope we sing it no more. It would be a good thing to be an angel if we had nothing better. Notice this, “round about the throne and the living creatures and the elders” are the angels, outside, in the outer circle, the throne in the midst, and the Lamb in the midst of the throne and the living creatures next, and outside of all the angels—nearest to God of all, the redeemed, shall we be by and by, parts

of Christ's body. And they said He was worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

What is all this about anyhow? What is this little book in the Prophecy of Jeremiah, in the thirty-second chapter? We read that Jeremiah, being in prison, had a voice come to him from God, as he supposed, that he should buy a piece of property. It was a poor time to buy property. The Assyrian army was despoiling the city, and Jeremiah was in prison, and yet it seemed to him as if God had told him to buy this piece of property in Anathoth in his native town. And this voice also told him, "Your uncle's son will come to you to have you buy this property." Now Jeremiah was not one to do things in a hurry. Some people get an impression, and off they go. They say, "God told me." You had better go slowly. When you think you have a voice from God, wait. Test it by the word of God. God never speaks contrary to His word. When there is a voice which does not agree with the word of God, have nothing to do with it. Jeremiah was patient. He says, I will watch and see if that is so. Next day, I think it was, his uncle's son came and said, "I want you to buy the field at Anathoth." So when Jeremiah put together the facts of the case, two and two make four, he knew it was the providence of God and the voice of God. He bought the property and paid the money. That is a good point,—he paid for it; he did not buy it on trust. A lady told me, not long ago, that she could not bear to hear a certain man pray in prayer-meeting. She said he owed her husband some money. I asked her, "Can he pay?" She said, "I do not know that he can. He might say so any way. He might come and apologize and say he would pay it when he

could ; but the man is so independent about it, I cannot bear to hear him speak in prayer-meeting." There is a disgrace. Let us not commit any slander on the name of the Lord by not paying our debts. Jeremiah bought the property and paid for it. He had two articles made out, one open and one sealed. Both were put in an earthen vessel for many days. You will find out all about this in the thirty-second chapter of Jeremiah, read it for yourself.

I believe we have here two writings : Here's an open writing, the other's a sealed book. When we find out the contents of the sealed book, we will find there will be some agreement between that and this, we will find out what the sealed book is. Jeremiah's deeds were about a piece of property. If I understand this Book, the Bible, this sealed book is about a piece of property, it is about the homestead. Let us read a couple of verses in Ephesians 1:13 and 14, "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." When God created this earth, He gave it to Adam, placed Adam in control, gave him the title deeds, you might say, of the whole earth. The earth was Adam's in company with his wife. But very soon the property become mortgaged to the devil, and that mortgage is of long standing, and still exists, for unto this day Satan is the god of this world and the prince of the power of the air. Do you think God is going to allow this world, this old homestead, to continue mortgaged to Satan? The Lion of Judah is worthy to redeem the world, He is worthy to cast out the usurper, He is worthy to place man in possession of his rightful property! He is worthy, He, the King of Israel, and He will do it. The Lamb, your Saviour and mine, He

will do it! He is the only being in all the universe who is able to redeem this world and make it what it ought to be!

Hear the three groans, Romans 8: 22 to 26, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Verse 26, "The Spirit Himself maketh intercession for us with groanings which cannot be uttered." "Not only they, but we ourselves groan within ourselves waiting for the adoption" and meantime, while we wait for the redemption, the Spirit in us is ofttimes heard groaning, for He too is waiting for the earth's redemption.

Just count up the murders and suicides you find in the papers from time to time, and the thing grows worse. Is there no end to this? Will there never come a time when these abominable things will stop? When the One takes possession. He has the authority. He has not taken the book yet. We will see Him take it. Won't it be a grand day! How we will join the song of the angels and the creatures! What a song it will be!

Imagine a case. The place where you were born and grown up has fallen into the hands of other people, how up to the present time you are not able to redeem it. It is a trial to you. You say, "I cannot bear to see it in the hands of him who has it. He has no right to it either. He is holding it wrongfully." After a while you get legal possession of the old homestead. You are ready to cry, "Thank God, I have the property," and so with the proper papers, and armed with the

proper authority you go to take possession of it which you have redeemed. It is a glad day for you. So notice in the tenth chapter of Revelation, our Lord coming from heaven with the proper papers. I believe this book is the title deeds of this earth, and when He, the Lion of the tribe of Juda roars, that other lion will tremble. The title deeds of the earth will be found in this book, I believe. He will redeem the purchased possession, and make it the place it ought to be, the earth with no more curse, no more sin, no stain. But He is waiting until the church is completed. Now friends, every soul that is won to Christ helps to complete the body of Christ, every missionary sent forth and all money spent in this direction will hasten the kingdom.

In Boston a poor woman, not a rich woman certainly, with an income of a thousand dollars a year, wanted to do something for missions. One day the minister found in his collection \$800, and found out afterwards who it was from, and was told by her that when she thought of trying to help bring back her Lord, she found she could live on \$200 a year and that she could give the rest to preach the gospel to the heathen. Unto God be the glory. May the Lord Jesus soon come and redeem the purchased possession.

Let us pray:

Our Father and our God, we do long for the good times that are coming. Thy word tells us that the time is coming when on this earth there shall be no devil and no sin, and no curse, but the earth shall be a new earth filled with righteousness; though Thou hast told us that a storm shall come first, and by Thy servant Paul it is described in fearful language; but Thy

servant Peter hath said by the Spirit, "Nevertheless we look for a new heaven and a new earth." Awful days are coming, and those who bear the name of Christ and have the power to send out the gospel to the heathen are not doing it as they ought to do. Open our eyes, O Lord to see, and live to send the gospel to others, that thus we will bring the good days of Thy return. Help us to say this much at least, "Thou art worthy O Lord, and I am for Thy pleasure," for if we say that honestly from the heart, Thou wilt accomplish Thy purpose through us.

Chapter 6.

Our meditation for the afternoon is in Revelation, the sixth chapter. I will read two verses: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

That is the opening of the first seal. The little book had seven seals. No one in heaven nor earth, nor under the earth, was worthy to open the book, neither to look upon it; but one of the elders said, "Weep not," as John wept, "behold the Lion of the tribe of Juda, the Root of David hath prevailed to open the book and to loose the seven seals thereof." And John beheld in the midst of the throne a Lamb.

The beginning and end of our Christian life is summed up in those five words, "Behold the Lamb of God." It just fits nicely on your fingers. We are saved by beholding the Lamb of God; the consummation of our salvation will be by beholding the Lamb of God face to face. When we see Him we shall be like Him, blessed Lamb of God, adorable Lord Jesus Christ, our Saviour. There is nothing that can compare to the joy of knowing that we are accepted in Him, and that it is all settled for eternity, sin blotted out, eternal life our present possession, and a consummation in an immortal body when we shall see Him in the first resurrection.

The events in this book thus far have led us up to the first resurrection,—not the completion of it, but up to that step of it when the church shall have been translated, gone to meet our Lord in the air. In the first chapter, we have Christ in the midst of the churches. He is here this afternoon, for “where two or three are gathered together in my name, there am I in the midst.” May His presence be to me and to you the greatest reality of this service. He is listening to every word we say, watching every thought of every heart. Chapters 2 and 3, His last message to the church, tell what He loves and what He does not love, and how we should live while we stay here, and how we may be overcomers. Chapters 4 and 5, the church translated,—all the saints, it may be the Old Testament saints, represented by the elders, and the church by the Cherubim. At any rate, the song which they sing proves to us that they are the redeemed of all nations up to that time.

And now what? The church being translated, goes to meet her Lord in the air, there to appear before the judgment seat of Christ, to receive rewards for service, and to have our places appointed in the kingdom,—the elect company out of all nations go to meet the Lord in the air.

What will then happen on the earth? The first and second verses of this chapter begin to tell the story. From the sixth to the eighteenth chapters inclusive, we have the story of the wonderful things on the earth, of some things in heaven also. When we get along as far as chapter 19, we will see then the marriage of the Lamb and the return from the marriage to judge the living nations and establish the kingdom on the earth.

A question is before me which I will not take the

time to answer to-day. It will be answered in due time as we journey on. We cannot gain all knowledge in an hour. It requires a good deal of study, a good deal of patience to get light upon some of these things. Let us be patient. When we think we know something about these matters, let us always remember that we know nothing yet as we ought to know. Then we will know. We only know in part. But when we find a Scripture statement, let us hold it even although we cannot see its place in relation to other Scripture places.

What shall happen, then, after the church goes to meet the Lord? Does that wind up everything? By no means. We see the Lamb take the book. That certainly is a heavenly scene, up in heaven, the Lamb takes the book, and He begins to open the seals, and when He opens the first seal, John hears one of the living creatures, one of the redeemed saying with a voice like thunder, Come. Not come and see,—the Revised Version is more correct, the proper translation is just Come! One of the living creatures cries with a voice like thunder, Come,—which is the voice of the Lord through one of the living creatures, because the voice of the Lord is compared to thunder. Job 37: 5, "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." Thunder is called the voice of God. When He spoke to the people at Mount Sinai they trembled. They could not bear to hear the voice of God. They said to Moses, "You speak to us." If the people of God trembled at His voice what will the unsaved do when God speaks in His wrath? As we read in the fiftieth Psalm, God is saying to us, "You think I am as you are, because I do not take swift vengeance on sin. You do as you please, and I do not seem to take notice of it." But

He said in that Psalm, "I will speak; I will not keep silence." It is well to remember this, that although God seems to be passing over iniquity to-day, He is noticing it all the time, and the time will come when He will speak.

As He breaks the first seal, one of the living creatures cries, Come, and a white horse comes forth, and there is one on the white horse, and He had a bow and He comes forth conquering and to conquer. There are a good many stories of horses in the Bible. We have already referred to the story of Elijah, how Elisha saw the horses and chariots of fire all round about the mountain. What are they suggestive of? Are they anywhere explained? The prophet Zechariah had on one night a series of seven or eight visions, and they begin with a vision of horses and end with a vision of horses. We will turn just a moment to Zechariah and see the suggestion of the horsemen and horses. The Prophecy of Zechariah, first chapter, from the eighth verse: "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." Horses and their riders are God's messengers going to and fro through the earth. Chapter 6:5 of Zechariah, "And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." This is the explanation. God has His swift messengers, riders on horses. Such is

the description. We take it as we find it, and believe that these are God's messengers doing His will in the earth.

What about this white horse? White suggests purity, the bow suggests victory, conquering and to conquer. Is this the Christ, or the Anti-Christ? Is this a victory for Christ or against Christ? We read of a white horse in Rev. 19. We have there the Son of God coming from heaven upon a white horse. Some of us have been memorizing that chapter lately. If this is the Son of God on the white horse in Rev. 19, might it not also be the same one here, coming forth personally, or by His Spirit conquering and to conquer?

"And he had a bow." In the third chapter of Habakkuk, verses 8 and 9, there you will see what the bow signifies, the Word. I wish I knew where to look in the Bible for the explanation of every figure. I think nearly every figure is explained in the Scriptures; and the great thing for a Bible student is to be able to turn and see what God has said. I think I called your attention to that very frequently. If we would understand the Scriptures, we must depend upon the Spirit to open them to us. In Habakkuk the bow is the word, and that makes me believe that this is a victory for Christ.

Try and imagine a case. Imagine that to-day the Lord comes to the air, and all the saved people on the earth are gone. Who are left? All the unsaved. Do any of them know about Christ? Millions of them. They have heard the story, they know the way. They have been putting it off. They hoped some day to be saved. The church is gone. A wife is gone, a husband, a brother, a sister, a father, a mother, other members of the family left. Perhaps a good many min-

isters will be left, probably some elders, deacons and Sunday school superintendents. We can hardly believe that every such one is really saved. Every day we have the testimony of men who preached for years before they were converted. Should the Lord come, all the saved would go to meet Him. Then what? Then many who are left and who knew the way of salvation but have not accepted Christ, will be converted. There will be such a turning to God as the world never saw. And what then? Will they be saved? "Him that cometh to me I will in nowise cast out." "Well, if I thought my going to meet the Lord would be the means of the salvation of my husband, I wish the Lord would come and take me." I think I hear some one saying that. How many of you were led to decide for Christ by the death of some friend? I would raise my hand, for one, and say, "Here's one." As a young man, a clerk in a store I was awakened to the fact that God was calling me very loudly by the sudden death of my employer's daughter in a railroad accident. I had been waiting on her the day before she started for the journey. That startled me. I knew the way of salvation. I had intended to become a Christian some time; and a voice said to me, "Now, now." And with a number of friends, we yielded ourselves to Christ. How many have been led to take this stand by the departure of some friend to glory. Well then, cannot you imagine after the church was taken out of the earth, there would be on the face of the earth the greatest revival the earth ever saw? Would they be part of the church? No. We will read of that when we come to the next chapter. Will you just bear with me to stop on this point until next week. We will read about them in the latter part of the seventh chapter.

We will read the story of the second seal. "And when he had opened the second seal, I heard the second living creature say, Come! And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." The second seal being broken, the cry is, Come, and the red horse goes forth. "Wherefore art thou red in thine apparel?" Isaiah 63. Some think that in Isaiah 63 the Lord is seen in garments which are red in His own blood. O no, not so. He says, "I have trodden the winepress alone." It is the blood of His enemies that stains His raiment. War will speedily follow the opening of the second seal. People who say the days of war are over, are deceiving themselves. They say the weapons of destruction are too fearful. That is true, but there will be wars; the worst wars the earth has ever known shall come, we have reason to believe, after the people of the church are gone. A moment ago, you were glad perhaps that there will be hope for those who are left on the earth, but if they are to live and go through these blood-shedding days, it is not so attractive. Do come now in the days of grace, so you will meet the Lord in the air and be out of all the tribulation! But we are glad there is redemption for those who will be left when the church is taken. Some of you will find trouble here. You are thinking possibly, of the coming of Christ with His saints, 2 Thes. 1, and of the destruction of the ungodly at the second coming of Christ. I am speaking to-day of the coming of Christ to the air, and the departure of the church to meet Him in the air. Let us wait until we get along further for that. "Redemption after they are gone?" some one says, "I can hardly

believe that, because when the church goes, the Holy Spirit goes." Not so fast, friend. Was not the Holy Spirit on the earth in the Old Testament days, from the creation down? He came at Pentecost for a particular purpose, and when the church is taken, the Spirit, as the Gatherer of the church, in that capacity, will be gone, but the greatest outpouring of the Spirit shall be known when He comes in His glory. There are two stages in His coming. We are talking of the events between our going to meet Him and His coming to the earth. The second seal, the red horse,—there will be war.

The third seal, verse 5: "And when he had opened the third seal, I heard the third living creature say, Come! And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts (or living creatures) say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." The opening of the third seal is explained right here, just as the second was explained. The red horse is explained as a symbol of war, peace is taken from the earth,—the black horse suggests famine. Does not famine follow war? Make a note of 1 Sam. 5:10 and Jer. 14:1 and 2, and see the connection between black and famine.

Verse 7: And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come! And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

The opening of the first seal brings victory,—relatives are saved.

The opening of the second seal brings war.

The third brings famine, and the fourth brings death and hades. Death takes the bodies of the killed and hades receives the spirit. The word "Hell" is used in the New Testament twenty-four or twenty-five times. If you have the revised version you will see that one-half the number of times it is Gehenna, the place of fire, in the other half, the place of departed spirits. Between death and resurrection the spirits of the righteous are with Christ. They are happy. The spirits of the lost are somewhere waiting, not in the lake of fire. They are waiting for that. They are in torment, Hades, described as the place of departed spirits between death and resurrection. They are not together. The righteous are with Christ, they are happy. Death and Hades are to be conquered, and they will be.

Will it not be a fearful time of tribulation? Multitudes saved, but they will probably have to die for their faith.

Let us listen to the fifth seal: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

When Moses built the Tabernacle, he was told to make it according to the pattern which God showed

him in the mount, and the Tabernacle of Moses was a similitude of heavenly things. And so with the Temple. David received the instructions for building the Temple in the same way, from God Himself. David tells us that he had the whole plan from the Spirit of God upon him. (1 Chron. 28:12.) There is something in heaven we shall understand some day,—an altar. In the Tabernacle there were two altars: the altar of sacrifice and the golden altar where incense was offered. We will read of the golden altar when we come to the eighth chapter. There is no safety, no salvation, apart from the death of the substitute. The story of the coats of skins that clothed Adam and Eve, Gen. 3:21, makes as plain as can be made, the plan of redemption. Except through the shedding of blood there is no remission of sins. The blood of the Lord Jesus Christ has been shed. Whoever will accept Him is saved. Whoever rejects the blood and continues to reject it, can not be saved; and that will give a little light upon a verse that puzzles some people. Heb. 10:26 and 27: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation."

"If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins," does not that mean that if a man sin after he becomes a Christian, there is no redemption for him? There is no such statement in Scripture. To receive the knowledge of the truth is not equal to receiving Christ. There may be some here who have the knowledge of the truth,—you know how to be saved. That does not save you. Having the knowledge of the truth, the next thing is to accept Him. He is The Truth, and

if people have the knowledge of the truth and will not accept Him, if they wilfully continue in sinning, after knowing the way, there is no other way. After having the knowledge of the truth, if we rebel against God and will not have the salvation prepared, there is no other way. But those who are saved, are *saved*. Listen to this verse of John, (1 John 2: 19) "they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Under the altar then, are the souls of them who had been slain. These are some of the people that were saved after the church was taken. They died for their faith. We talk about martyrdom, and the martyrs in Armenia. That is nothing to what is coming. There will be martyrs by the million, they will have to die for their faith, and they will, a great many of them. But where are they seen?

They are seen in heaven under the shedding of the blood,—that is the meaning of the altar. Notice one or two things. Some people have an idea that when we die there is no more to us until the resurrection. I meet a good many people, real nice people, who think that the soul sleeps. One of my best friends believes that. That does not break our friendship at all. I used to say to my friend, "If the Lord will let you sleep when you die, I hope you will sleep soundly. I don't expect to." We get along agreeably together. This is one of the proofs that the dead do not sleep. The body sleeps, not the soul. Look at these souls. They were slain, and they were talking. You do not talk when you are dead. Look at them! Souls beneath the altar, and they cried with a loud voice! They are in good

health! Their murderers were still on the earth, the people who killed them were still on the earth. And they cry, "How long!" "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

Even at this time, at the opening of the fifth seal, the martyrs are not all there, and they are told to rest while there are some people to be killed as they were. Is not this an awful thing, people being killed for Jesus' sake? Our Lord did not think so. Mat. 10:28, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." He said to His apostles, "Fear not." The plain teaching of our Lord is "Do not be afraid to die." The death of the body is not a serious affair. The death of the body sets the soul free to be with Christ. But the death of the soul is an awful thing. Fear the second death. It has been said if we are born but once, a natural birth only, we will die twice, the second death will be in the lake of fire. If we are born twice, the natural birth, and born of the Spirit, we will die but once if at all. The fifth seal shows us the martyrs, not all the martyrs slain up to this time. These are the martyrs of the tribulation, but not all of them; more were to be slain as they were.

The opening of the sixth seal. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Would you read parallel passages, read Isaiah 13:9 to 13; Isaiah 34:1 to 8. Let us turn to one in Matthew. He speaks of this very time, Mat. 24:29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Dean Alford says, concerning these things, "Such prophecies are to be understood literally, otherwise they lose their truth and significance. The physical signs shall happen as accompaniments and intensifications of the awful state of things which the description typifies."

The sun darkened and the moon not giving her light, and so on, and then shall appear the Son of Man in the heaven. That is not the worst of it, but as we will see when we come to the ninth, eleventh and thirteenth chapters this tribulation period grows and grows most fearful in intensity. "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" They are not afraid of an earthquake. They wish there was an earthquake. They wish to be called out of existence. I think the prophet in the sixth seal looks on to the consummation. I believe we have here in the sixth seal the summing up of the whole of this tribulation unto the last step, until Christ shall come in His glory. You

never saw a prayer-meeting like this. Here's a prayer-meeting in which they all take part. They cry aloud. They are not praying to God. They are praying to the rocks and mountains to fall on them, for the great day of the wrath of God is come. There is such a thing as the wrath of God. If we persist upon turning our backs on the Lord.

May the Lord deliver us and lead us now.

While there is time, may we enter into the Rock, Christ Jesus, and be saved from the wrath of God.

Let us pray:

Our Father and our God, we thank Thee that whilst Thou hast told us of the wrath of the Lamb, Thou hast also told us of the love of the Lamb; and Thou art entreating us this very day to behold the Lamb of God who taketh away the sin of the world. Oh the sin of those who reject Thee. We thank Thee for everyone present who has beheld the Lamb. May we go on beholding the Lamb until we become more like Him,—meek and lowly and gentle. May the Lord fill us with His Spirit that we may be more lamblike, not beastlike in our characters. Awaken us. Give us an intense zeal in this matter, that the Gospel may be preached to the heathen. Lord, guide us in this matter, lead us to see Jesus and live unto Him, and give Him, who is worthy of all our heart's love, all our time, and all we have. May we hear that voice saying to us, O so plaintively, "Wilt thou not from this time cry unto me, My Father?"

Chapter 7.

Just a word as to progress in missions since we met last. The story I told you of the bereaved mother who invested two dollars, is growing in interest. I reported progress in New York last Monday, trusting the mother would be present, and she was present. I reported at that time that the two dollars had grown to forty dollars. She wrote me since that when I stated I was led to send the money to the Rev. Andrew Murray in South Africa, she could not but praise God, for she had attended all his meetings in New York, and had intended to call her boy Andrew Murray. When I received her letter the amount had grown to \$65, and it has grown since to over \$70 or \$75. And I never ask anyone. I just tell people, and somehow the Lord takes hold of their hearts, and that is the way it goes. The eighty dollars received from the lady for a missionary to the Jews, has grown to over \$300.

Now as to our lesson for to-day, we turn to the seventh chapter of Revelation, and again I ask you to be patient and prayerful, and not conclude that you know everything, until we get through the book; and then you will not know everything by a good deal. So we will go on prayerfully reading and meditating and trusting the Lord will enlighten us as we go.

Another glance at the outline of the book. The first chapter: Christ in the midst of the churches. And that is the greatest reality in life. I do not know anything like it. His presence is in this room this afternoon. O that it may be the greatest reality to us. God

says, "I am with you." He says to us as He said to Abraham, "I am God Almighty," El Shaddai, the Mighty One who is sufficient for you. "Walk before me and be thou upright." If we walk uprightly we will see His power.

The second and third chapters, His last message to the church.

The fourth and fifth chapters, the church translated, the church gone.

I have been interested within the past few days to notice that a friend of mine, who is interested in life insurance, has begun to think that possibly there might be some difficulty, if the church is translated, because those people who are not translated cannot prove their friends have died. Their friends have gone, and we will suppose there is a portion of the companies left on the earth, and there will be people left whose friends are insured, so he thinks of putting a new clause into policies.

I do not know whether that will interest you or not. If it does, you might communicate with my friend, Mr. Ramsey, 641 Drexel Building. He evidently believes there is something in this business of being caught up. Well, the Lord directs us to live as though we believed these things. Whatever is written here is true, and we had better conform our lives to the truth in every particular.

Chapter six, which we had last week, tells us of the events which will take place when the church is translated. That was the opening of the six seals. The great matter of interest in the fifth chapter is the little book that is sealed with seven seals, and no one was found worthy to open it but the Lamb. "Worthy is the Lamb." I trust we will learn to say that very, very

often. I confess to you I live on that. We often get discouraged. The devil does come to us and says, "You are not worthy." True enough, we are not worthy; but if you just cry out, "Thou art worthy, O Lord," you will see the Lamb of God, and trusting in Him, it will lift you away out of yourself.

He takes the book and begins to break the seals. If we understood them correctly, when the first seal is broken, there is a great victory accomplished, great things on the line of victory, and we know that that victory will be the conversion of multitudes of people. There will be a great awakening on the earth, following the translation of the church. Then comes war,—the red horse; and famine,—the black horse; and death,—the pale horse; and then we saw the souls of them who had been slain safe in heaven, conscious, happy and waiting; and they were told to rest until their servants and brethren were slain as they were. For it will be a time of fearful martyrdom.

In the sixth seal, I think we have, as I said, a summary of the whole matter of judgment up to the nineteenth chapter. Ofttimes we have in Scripture a statement, a summary, that is more fully opened up in following statements or chapters.

One other word. While we are starting this book of Revelation on the line of what is known as the Futurist Interpretation, that is, that chapters 6 to 18 have all to be fulfilled in the future, that does not conflict with what many people think. There is a historic development throughout the ages, and possibly there has been in past centuries some events which seem to correspond with the breaking of these seals. But inasmuch as I have derived help only from the Futurist Interpretation, I will confine myself to that. What I

have given you is the best I have, that is, up to date. This interpretation to me is the most simple, the most clear. It seems to be perfectly in line with the whole Bible that the events from chapters 6 to 18 should cover the period of the great tribulation, of which we read more fully in this seventh chapter, that this period should be after the church is translated.

The chapter begins with these words :

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.”

The four corners of the earth is surely a figure. We understand that. Round things have not literal corners; but it is suggestive of the whole world. We found that angels are God’s messengers. We also notice that the angels, or God through the angels, controls even the winds. We do not always think that God has control of the winds. But even the wind does not blow without God’s permission. “Stormy wind fulfilling his word.” Psalm 148:8.

If you care to look up the story of the wind in Scripture, you will find some such pictures as these :

In the eighth of Genesis, the wind was used of God to help assuage the flood. In Exodus 10, the East wind brought the locusts and the west wind took them all away. And we read in Exodus 14 that by the aid of the wind, God divided the Red Sea. And you will find in the story of Jonah, the wind was one of the detectives sent after Jonah to bring him ashore. If a man gets away from New York on a steamer, what is the best they can do? They have to wait until he gets to Liverpool. God did better than that. Jonah got off to sea; but God sent two detectives after him to send

him ashore: the wind to stop the ship and the fish to bring him ashore. This is a true story. The Lord Jesus Christ endorsed it. We are not so far on as we think we are. God controls the wind and the fishes of the sea. Still God did not control the wind that took down Job's house. The devil had a hand in that. But it was by God's permission. Do not ask me too hard questions. Some day we will find out why God permitted the devil anyhow. It is a great mystery. Some time there will be no devil on the earth any more. Some day we shall know how such a creature came to have anything to do with the earth.

Concerning our Lord Jesus Christ, it is written, "The wind and the sea obey Him." He was sleeping peacefully in the storm on that sea, and they awake Him. He stands up in the boat and says, "Be still," and the waves of the sea become calm, for He is the Lord of all. All nature obeys Him. Man only is disobedient. And when we become obedient, we begin to know something of heaven on earth. Oh to be in full harmony with Him who has control over the whole world, and who can calm the winds and the sea.

Verse 2: "And I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." There is a sealing going on of the servants of God, and the angels who have the power over the judgments are told to stop. They are commanded: Do nothing until the servants of God are sealed. It makes us think of the story of the deluge. The deluge did not come until the servants of God were safe in the ark. It makes us

think also of the story of Lot. The angel said to Lot, "Escape, for we can do nothing until you go away from here." So the fire did not fall on Sodom and Gomorrah until Lot and his family were safe out of it. It makes us think of the story of Rahab in the story of Jericho. Because she trusted in God, she and her family were brought out of Jericho before the people were slain. And the parallel of that, I believe, is that the judgments cannot come on this earth until the whole church is taken away. The church must be taken away before the judgments can come. And then when the church is taken away, there will be a lot of people, Israelites, and Gentiles, who will be on the earth in those days, and because they will be trusting in God, they will be sealed and brought safely through the judgments of that time; and the angels are told to stop until this company is sealed.

Let us take a story from Ezekiel 9. Here is a parallel story in some respects. In the days of Ezekiel the people were desperately wicked, and God was judging them; but there were some, there is always a remnant, who were in sympathy with God. Chapter 8: 16, "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces toward the East: and they worshipped the sun toward the East." God finds fault with that sort of thing. People tell us the proper position to worship is towards the East. There is no proper position, so far as North, South, East and West are concerned, in worshipping God. We should worship God in the Spirit, and worshipping God in the Spirit, it matters not which way you face, which way

you look, or which way you turn. If people insist upon forms and say we must worship towards the East, say "No." God abominates such things. Then in the ninth chapter of Ezekiel, verse 4, before the destruction takes place the men who sighed and cried because of the abominations were sealed in their foreheads, and were saved in the time of the destruction. We cannot do much sometimes, our hands seem to be tied; but if our hearts are going out to God, if there is an honest groaning, and God sees you would do something if you could, God gives you credit for what you would do if you could. If you should say to yourself, "I would give \$10,000 to missions to-morrow, if I had it," God knows whether you would or not. It makes no difference if you have not the money, if He sees you would do it if you had it, He will give you credit for it. In the midst of sin we cannot help, if God sees an honest heartfelt cry, He will put His mark upon us, because of our sympathy with Him. No evil can possibly befall any child of God. "There shall no evil befall thee." Affliction may come, loss of property, or of friends may come, death may overtake you; but in the resurrection morning you will find God's word is true, and that no real evil has ever befallen any child of God. For we are God's sealed ones, sealed unto the day of redemption.

If you will read the following verses, which I will not take the time now to read, you will see there are one hundred and forty-four thousand sealed out of all of the tribes of Israel. Surely that is simple, dear friends. These were sealed out of the twelve tribes of Israel. Whom does the Spirit say they are? The Spirit says they are 144,000 out of the twelve tribes of Israel. Doesn't that settle it? Some would say, "I

think they are the church." That is where you get astray, thinking the Bible means anything else but what it says. One of the greatest delusions that was ever put on the Church of God, is this, that Israel and the church are the same thing. It makes our Bible a meaningless jumble. Israel never means the church, and we have no authority to call the church Israel, none whatever. As Mr. Wilkinson says, "If you want a baked potato, you must get a raw one to start with; and if you want a spiritual Israelite, you must have a natural one to begin with." The church is the members of the body of Christ, and not a part of Israel throughout the Scriptures, and when you believe this, your Bible will be a simple book to you. Israel means Israel. The church means the church.

Paul in 1 Cor. 10:32 speaks of the threefold division, the Jew and the Gentile, and the church of God, for while not all Israelites are Jews, yet taking the word generally, Israel covers the twelve tribes. The Jews only cover the two tribes, Judah and Benjamin. Not all Israelites are Jews, but all Jews are Israelites. Here then are one hundred and forty-four thousand of the twelve tribes of Israel who are sealed, being the first fruits unto God in those days of tribulation. For when the church has been taken away then God will begin once more to deal with Israel. A great many of these events have special reference to that people Israel, that wonderful nation, that nation called out of all other nations. While the past of Israel has been wonderful, and the present sad in the extreme, the future of Israel is to be unspeakably glorious, being a nation to have such a future when once they are restored to their own land and converted. Some people do not

believe that. It is in your Bible just as plainly as "He that believeth on the Son of God hath everlasting life."

One interesting item in the lesson is that two of the tribes are not mentioned, for you find all the tribes mentioned but the tribes of Ephraim and Dan. The twelve are made up by mentioning Levi and Joseph. No doubt there is a reason. I like that verse in Ezek. 14:23, "Ye shall know that I have not done without cause all that I have done, saith the Lord God." So there is reason why the tribe of Dan and the tribe of Ephraim are not mentioned in this list. I have no clear light upon it, and therefore nothing more to give you to-day. If you will take your Concordance and look up the meaning of the names of the tribes it will be very profitable. Each name has a meaning that putting them altogether gives a complete story and description of the people at that time.

We pass on then from this story of Israel, one hundred and forty-four thousand of the tribes of Israel who will be sealed and kept in the tribulations to come, and we come to the next section. Verse 9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Here, I believe, is the multitude who are saved as the first seal is broken. The church being taken away, there is a wonderful revival, conversions everywhere on the earth where the Gospel has ever been preached, and multitudes out of all nations, and kindreds, and people and tongues are converted. The church has been gone, and they are living in the days when it is as much as their lives are worth to confess their belief in Christ; and like a few in Armenia to-

day, comparatively few, they will have to lay down their lives for Christ's sake. Redeemed people they are, out of every kindred and tongue and people and nation.

One of the elders says, "Who are these?" Some of us would have ventured an answer. Notice John does not answer. Some of us would no doubt have said, "I think they came from this place." You know even teachers in the Sunday school when their scholars ask a difficult question, not wanting to say they do not know, try to say something. If you do not know, say so. When the elder asked this, John said, I do not know. You know. "Thou knowest," he said. And he said to him, "These are they which came out of (the Revised Version says 'the great tribulation') and have washed their robes and made them white in the blood of the Lamb." I want you to notice this, friends, here is a separate company from the company in the fifth chapter, because you find in the eleventh verse of the fifth chapter that the angels and the four and twenty elders and the living creatures are all there in addition to this great multitude who have come out of the great tribulation. It is true that all through this life we have more or less tribulation, for if we stand with God, whole-heartedly with God, we must stand against the age in which we live. If we are not found against the age in which we live, we are not walking with God. To this day the world is against God. We cannot be the friends of the world and the friends of God. To this day the carnal mind, the natural man is against God. We cannot be on the side of self and on the side of God. And to this day there are a great many things in the church that are against God; and if we will stand with God and with His Christ, we will find

enough tribulation to make it uncomfortable for us, at least to let us know we are on the road. If we have no tribulation, it is a question whether we are walking with God or not. "In the world," says Christ, "ye shall have tribulation." The question for us is do we find ourselves, because of the things we believe in Scripture, coming in conflict with the age in which we live? For example, am I talking to anyone who really has in his or her heart a great longing for a holier life? You are rejoicing that you are saved, rejoicing in Christ as the Deliverer. He will deliver from many things beside sins. Rejoice! And there are those in your home who cannot sympathize with you. Somebody who thinks you are away off the track. They think you are too good to live any more. What's the use of being so good down here on the earth? They are just thinking to-day you are a bore to them, and wishing you were a thousand miles away. If you have that in your own homes, that is just a little taste of the tribulation of those who will be out and out for God. Walk with the world, be an ordinary kind of a Christian, and go to the theatre and the dance, and nobody will trouble you very much. They do not think much of your Christianity, they do not think much of your religion, but they will think you a nice kind of person. The devil hates those who walk with Christ. But these are but the faintest shadow of the tribulations that are coming.

Notice further. You see the living creatures in the midst of the throne. They have a different position from the tribulation saints. If you believe now in Christ, your position in the kingdom is with Christ on His throne. They are not on the throne, they are before the throne. They serve Him day and night in His temple. That is not reigning with Him. But you are

to reign with Christ. Chapter 5, verse 10. This company out of the great tribulation, while they are saved, they are not on the throne, as you will be, but they are serving Him day and night. They never tire of serving Him.

This company knew what hunger was. What do we know about hunger? Am I talking to any who have really known the pangs of hunger? These people of whom we are reading, when on the earth knew what hunger was, knew what thirst was, they knew what death was for Christ's sake. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Such words have no meaning to us, not the meaning it will have to them. "They shall not hunger nor thirst neither shall the heat nor sun smite them." Isaiah 49:10. You see how these are spoken of away back in the Old Testament.

Notice this, while we have here in this chapter the record of the one hundred and forty-four thousand of the tribes of Israel saved from the great tribulation, they are all saved by the blood of the Lamb. There is only one way of salvation, whether it be for people here, the antediluvians, the priests or prophets, only one Saviour, only one salvation and this by the blood of the Lamb. Rev. 1:5, "Unto him that loved us, and washed us from our sins in his own blood." Rev. 5:9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." How do this great multitude get where they are? By being redeemed by the blood of the Lamb. Friends, have you an ever-increasing desire to

make known to others a Saviour who will save to the uttermost all who will come unto Him? Let me make a confession. I rejoice, not because of what God has been doing through me the last twenty years, but I rejoice that I am saved by the blood of the Lord Jesus Christ. That is my only ground of salvation. I accept Him as my Saviour and take His word for it that I am not cast out. Are you all saved? If you are, blessed be God. If death should overtake you, it will be bliss for you. If you are not saved you should not rest until you are saved, or you will not have that everlasting peace, you cannot find anywhere peace. If you are saved, have you a heart to feel for the hundreds of millions who have not heard the story? If so, say, "Use me Lord, to make Thee known throughout the world, so far as you can use me, for Thou art still receiving sinners, and using them."

Let us pray:

Our Father and our God, we thank Thee for the revelation of Thy wondrous purposes concerning this earth. We thank Thee, our Father, for the time that is coming when for a thousand years at least, there will be no devil on the earth that will deceive people. We thank Thee, our Heavenly Father, for every one who has received the Lord Jesus Christ, trusting only in His precious blood shed for us. We thank Thee that every such one is a truly saved soul, saved to all eternity, saved by an all-sufficient salvation; and may the joys of this great redemption take hold of us with increased power. May the thought that Thou hast sealed us until the redemption of the purchased possession, having no fears, no doubts, but rejoicing we are Thy property and sealed by Thy Holy Spirit, en-

able us, each one, to present our bodies a living sacrifice that others may be led to Thee, and that Thou mayest accomplish Thy pleasure in making Thee known on the earth. May these not be idle words. O Lord, awaken us to see that people are perishing on the earth, and to lead them to know the Lord Jesus Christ.

Chapter 8.

A word about missions, the report for the past two months. My own increasing conviction is that a church or company of people, meeting to worship God, who do not thus meet for a two-fold object, at least two-fold, are not as much as they might be in harmony with Christ. We meet to worship God, to learn to know Him better, but we meet also that we may have an increasing desire to make Him known throughout the world. I believe firmly that the church that does not live to tell the Gospel to the heathen is not in sympathy with the Lord Jesus Christ. And whenever a company of Christians on earth becomes filled with that fact, that belief, there will be some more missionary work done, and the sooner will Christ come back from heaven and bring His kingdom. My church in Germantown is only a little company, but with a little company God can do a good deal. This little company and the nineteen classes which I meet every two weeks are getting filled with the same spirit more and more. The report which we gave of the Bible studies and the missionary work which the Lord was pleased to do in 1895 was very encouraging. We do not know what He may see fit to do in 1896. We can only report for the first two months in that year. We report for those two months \$5,618 received for missions. I have never had two months so good as these, but it is His way of making a thing grow. Of this \$5,600, \$987 came from the very small congregation to whom I minister—\$987 in two months, \$429 in January and \$558 in February;

\$1,100 came from the Bible classes, and the other \$3,600 from individuals here and there in the classes or reached by the little paper, *Kingdom Tidings*, and all this voluntarily without any asking or solicitation. I trust by calling your attention to this object from time to time you will be led to believe that if we are willing to have the Lord work through us He will work through us to His great glory and to our present and eternal good.

I told my people a week ago that on Wednesday evening last we would take an offering for the sufferers in Armenia. I said, "There is a box at the end of the room, in which you can put what you feel led to give." I took \$93 out at the end of the service. I merely said, "There is the box. You can use it if you like, if not, all right." Sixty-three dollars more were handed in privately, making \$156 for the Armenians. Part we sent through the Philadelphia Committee, and part through the *Christian Herald*.

I found an offering of \$3.00 in the box in the vestibule here for the missionary in Africa on behalf of the Children-in-Heaven's missionary, which has grown from \$2.00 to \$110. That mother will be very glad that she ever started that missionary. The amount for the missionary to the Jews has grown to over \$320, and thus the things grow.

Now while we study the Book of Revelation, while we meditate upon the Lord's wonderful way of bringing His kingdom on the earth, may He give us each, each individually (do not lose yourself in the congregation, I am talking to you individually, friends, the Lord takes us individually) an ever-increasing desire to make Him known to the heathen. Then when we come to the judgment seat of Christ we will be glad we

let Him work through us. He wants to use men and women just as they are. You say, "Well I am poor." That doesn't matter. He is rich. "But I cannot speak." He can speak. "But I am not qualified." He is qualified. "And you really think He can use me?" He can use anyone whom He can get in His hands for His use, who will have no will, no plan of their own. I often think of a man I used to see as a little boy. I had to go to the drugstore for medicine occasionally. I had to notice his finger. He could not use it, it always stuck out straight. I have often thought since that many members of the body of Christ are like that finger, set in their own way. They will insist upon being Presbyterians, or Episcopalians, and so on, and to step out of that, they cannot think of it. We must be willing to be anything under the sun the Lord wants us to be, and to go anywhere He wants us to go. Denominationalism is a very small affair. To be an out-and-out Christian is to serve the Lord in His way.

We have with us in the company this afternoon a young man who was recently expelled from Peru by the Catholic fathers. He and his companion were actually driven out of the town, escaping only with their lives. He is ready to go back again when the Lord wants him to. Some of us have been thinking there might be an opening for him in the Province of Bolivia. There is not one single witness for Christ in all this very dark section. There are others, but this is one. Lift up your hearts and ask the Lord to guide our brother and guide us.

We will turn to our Revelation study, the eighth chapter. "And when he had opened the seventh seal,

there was silence in heaven about the space of half an hour."

Let us keep before us the story we are studying. We are reading of the way in which our Lord will fill this globe with His glory. It is very helpful to keep before us constantly the fact that the time will come when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." I like to dwell upon this. It is inspiring. Things are oftentimes discouraging. And we might well be discouraged, and some of the missionaries do get discouraged, and would think it almost in vain if they did not know that the earth would surely be "filled with the knowledge of the glory of the Lord" in due time.

I think we have seen clearly from the Scriptures that God's purpose in this age is to gather out an elect company who shall administer the affairs of the world in the next age, an elect company of rulers. In the next age the affairs of the earth shall be properly administered.

Let us go over the outline of the book again. Chapters 4 and 5 the company of elect rulers caught away. Chapters 6 to 18 inclusive, the events which will transpire from the taking away of the church until the return of the church. These days will be characterized by judgments, awful judgments. It is a story often repeated, that the Lord is going to punish the world for iniquity. We wonder how He can keep silence so long at things that go on in this world. He is long-suffering, not willing that any should perish but that all should have everlasting life.

You have a key to the story of God's dealing with the earth in the story of Abraham. Abraham could not enter into the promised land until the iniquity of the

Amorites was full. God brought the descendants of Abraham or Jacob, the Israelites up from Egypt into the land he promised to Abraham and made them a scourge to the inhabitants of the land whose iniquity was full. The iniquity of this world is being filled up and when it is full, when the thing is ripe, then God will come in judgment, and that little book will be taken and the seals will be broken. When the first seal was broken, we heard the voice like thunder and the voice of a living creature was heard saying "Come," and the white horse comes, which brings victory; the second seal, the red horse, war; the third seal, the black horse, famine; fourth, the pale horse, death; the fifth seal, the voices of those who had been slain for the word of God after the church was taken away, their souls under the shelter of the blood; the sixth seal, the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bondman and every free man hiding themselves in the dens and in the rocks of the mountains and crying to the mountains and rocks to fall on them. The seventh chapter comes in as an interval between the sixth and seventh seals, and tells of the salvation of a great multitude out of the great tribulation. Now the seventh seal, the last seal, is broken, and you hear not a sound. Look at it! When he opens the seventh seal there is silence in heaven. What does it mean? We look to see if the word is used anywhere else. Take the word that perplexes you and look in the Bible and see where it is used elsewhere. There is only one other place where this word "silence" is used. Acts 21:40, "And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence,

he spake unto them." This is the story of the arrest of Paul, who is being taken to the Council, and there is a great multitude of people and Paul asks permission to speak to them, and when he had given him license, Paul stood on the stairs and beckoned the hand unto the people, and when there was made a great *silence* he spake unto them. I think we can understand that. It is simply a picture of a vast multitude perfectly still, a great silence. Does it mean the same thing in Heaven? Evidently. The same word only used in these two places. When the seventh seal is broken, angels and saints are still. Not a sound to be heard. What can it mean?

Turn a moment to the Prophecy of Habakkuk, chapter 2, verse 20, "The Lord is in his holy temple: let all the earth keep silence before him."

It is the time that He is going to fill the earth with His glory. Look at verse 14: "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." One more passage, Zech. 2:12 and 13. Some people won't keep silent. You can't make them be still. They say it is not true. God is not going to choose Jerusalem. The idea of making Jerusalem the capital of this world. He says to you, "Be silent. Do not dare to talk back." He will do what He says He will; and as the seventh seal is about to be opened, God is going to show His power, show His hand, we might say, and let us see what He will do. It is certainly a time in heaven of great expectation. We will see what it means. It is a time of awe, a time of expectation. Notice the expectation of all Heaven. It is a time also of confidence in God. When we are silent with God, we are trusting Him. Psalm 37:7, "Rest in the Lord, and wait patiently for him."

Marginal reading is, "Be silent to the **LORD** and wait patiently for him." Luther's translation is, "Be silent to the Lord, and let Him mould you." Here's a word for our lives. What are you doing to-day, dear friends, before God? What are you doing? Are you rebelling? Are you murmuring and very unrestful, or are you silent to God? "Be still and know that I am God." Be silent to Him. Be yielding to Him, and let Him do what He desires through you.

If I was talking to little children, I think I could make this opening of the seventh seal plain to them by telling them a story of Christmas times. The parcels are brought home and it is time to open them, and the children are gathered around. There are a number of wrappers on this parcel. The first wrapper comes off and then another and another and so on, and now father says, "Just one more." And you can imagine the hush of the children, all eyes of expectation, and they lean forward on tiptoe. Father says, "When I get this wrapper off you will see." That would help the children to understand the expectation in Heaven as the seventh seal is broken. When the seventh seal is broken, there is silence.

"And I saw the seven angels which stood before God; and to them were given seven trumpets." I do not read in my Bible anywhere else of seven angels which stand before God. I hold in my hand a part of the Bible called the Apocrypha, and I turn to the Book of Tobit and I read from the twelfth chapter, fifteenth verse, "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One." I do not say that this Apocrypha is as inspired as the Bible, but I do say there is some wonderfully good reading

in it, some interesting and strange things in it. We would not set it before you as on the same footing as the Bible, but it is worth reading. These seven angels are God's ministering spirits. They just love to do His bidding. Psalm 103:20, 21 and 22, "Bless the L^{ORD}, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the L^{ORD}, all ye his hosts; ye ministers of his, that do his pleasure. Bless the L^{ORD}, all his works in all places of his dominion: bless the L^{ORD}, O my soul."

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The seventh seal gives rise to seven trumpets, and our next study is to notice the sounding of these seven trumpets and to notice what follows. It may be that the events under these seven trumpets are somewhat parallel rather than consecutive, rather than following the events of the seals. The seven trumpets will develop into seven vials covering the same periods of time in a measure.

There is a golden altar in heaven. In chapter six of Revelation we read of the brazen altar of sacrifice, salvation, but in this chapter of the golden altar. The golden altar was in the holy place. Into the outer room the priest came once a day. Into the inner room, the holy of holies, he came but once a year. The golden altar speaks of the incense altar in the tabernacle and the temple. The father of John the Baptist, Zacharias was offering incense in the temple and all the people were outside praying. This is wonderfully like what

is going on to-day. People are praying down here, and our Lord, who is our great high priest has gone within the veil and is offering incense. Once a year the censer was carried within the veil, on the great day of atonement. Our Lord has gone within the veil and up there He is offering continually incense for us. I would not dare to stand here and talk to you in His name, were it not that I knew that His merits make acceptable all the bungling work we do in His name. We would not dare to lift up our hearts in prayer to Him, if we understood matters, were it not for the fact that He, the Lord Jesus Christ, makes our prayers acceptable by His merits. So what a mistake we make when we say, "I would like you to pray for me." "I would speak, but my testimony is so bungling." The humblest prayer from the feeblest instrument, the most bungling testimony, if it is from the heart unto God in the name of Christ is made acceptable by His merits. Thank the Lord, then, for the story of the incense. The incense up there makes service down here acceptable. Let us not hesitate, the most unworthy of us, to be used by the Lord anywhere or any way He wills.

"Much incense, that he should offer it with the prayers of *all* saints." Not with the prayers of the Bishop or the Archbishop, but with the prayers of *all* saints. If you are a redeemed soul you are a saint. Let us be encouraged, then, if that is the case, that anything we do in that name is acceptable, and let us say, "My Lord, anyway Thou wilt, and I am ready."

The fifth verse tells that the angel took the censer, and filled it with fire off the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. What a different result

from the same fire. Notice the fire on the altar, how the incense ascends to God, and the prayers of all saints are accepted. Every prayer is recorded. Do not think for a moment that God has not heard you. He has surely heard you. "Well, why don't He answer?" Let Him have His own time. Do not set a time for God.

But notice the contrast. The same fire that causes the incense to ascend is taken and cast into the earth and fearful things happen,—thunderings and lightnings and earthquake. Lev. 9, last two or three verses, "And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." Chapter 10, verse 1. "And Nadab and Abihu, the sons of Aaron, took either of them his censers, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD." This is a parallel story. The fire from God consumes the sacrifice, accepts it. The sons of Aaron disobey God, and the same fire comes out from God and kills these men. The same fire that accepts the sacrifice destroys the disobedient. What is the wrath of God? The love of God rejected. The same Lord Jesus Christ, who is the Lamb of God, who loves to save all who come to Him, will come in due time as

the man of war, to the overthrow of kingdoms and will say to the finally impenitent, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Let us not, then, turn our backs on the love of God, the grace of God, lest turning our backs on the only Saviour, we will have to suffer through all eternity.

"And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

Concerning these trumpets, I think it will do for the present if I call attention to them in a general way. As these first four trumpets are sounded, you will notice, friends, events on earth. First of all trees and grass are burnt up. The first thing that God caused to grow on earth were the herbs and trees, the story of the third day in the Genesis restoration. The first things affected when the trumpets begin to sound are the trees and grass, the destruction of the trees and grass.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." It was something like a mountain. It does not say it was a mountain. "As it were a great mountain" is cast into the sea.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called

Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

It is bad enough with us sometimes, but this will be more fearful. This will be awful, because this causes death. Perhaps the water causes death to-day, but this will be prevailing death. Did you ever read of anything like that. Away back in the Book of Exodus there was a plague of blood and of fire and of hail from heaven. It is very like this story of the deliverance of Israel from Egypt. Very like it. And we are told in connection with the deliverance of Israel, not from Egypt, but from all the nations of the earth that plagues like unto the plagues of Egypt will come on the earth. Were they real plagues? Why not? Real locusts, real flies, everything real? The Egyptians would tell you so. Yes, they were awfully real. Will these plagues that are coming be real? More real than one can describe. Are you not thankful that you are a member of His body the church, and that this will all be after we are taken away from the earth?

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The next verse, "And I beheld, and heard an angel (an eagle) flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Who can this eagle be? What does it mean? An eagle crying to the people on earth. We read in Exodus 19 and Deut. 32 that Jehovah Himself is compared

to an eagle. It is written concerning Israel, He says, "I have borne you on eagles' wings." If the Lord Himself is compared to an eagle, it is not strange for saints to be compared to eagles. It is written, "We shall mount up on wings like eagles," What is that verse in the Gospel by Luke, chapter 17:24 to 37. Verse 37, "And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." It is a different story from that in Matthew. That is not a dead carcass as in Matthew 24. "Where, Lord, where?" "Where the body is there shall the saints be gathered together." It is the same word that Christ says when He says, "This is my body broken for you." We are in a sense strange creatures. We live on flesh and blood! If we eat not the flesh and blood of Christ, we have no life. The same chapter says, "He that believeth hath everlasting life."

The following are abstracts from the writings of some of the so-called fathers as to whom these eagles are:

Chrysostom says, "The congregated eagles are the assembly of saints and martyrs."

Jerome says, "Eagles are the saints whose youth is renewed like the eagle's, (Ps. 103:5) and who mount up with wings as eagles (Isa. 40:31) that they may ascend to Christ."

Augustine says, "The eagles which fly on the wings of the Spirit flock to this body because He died for us, and hereafter as eagles will be caught up to Him in the clouds."

Luther says, "As the eagles are gathered where the body is, so shall Christ's people be gathered where He is."

"Eagle saints look for His coming—live in the

heavenlies—and are caught up before the judgment. They take part in the judgment. (1 Cor. 6: 2.)"

One eagle flying in heaven, making this proclamation: "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Doubtless it is one of the saints. Are you eagle saints, living upon the body of Christ? Does your vision pierce beyond the present up into the future? Then, oh let us say, "Thank the Lord, for the kingdom that is coming." Then let your heart say, "Lord, use me somewhat to bring this great and glorious time, and the gospel to those who have it not."

Our Father in Heaven, help us to be still before Thee. Let us not talk back to Thee. Let us not reason with Thee, against Thee, wilfully. Let us not be set in our own thoughts or ways, but oh may we hear the voice of the Spirit saying, "Be silent." Help us to accept every event in life, every circumstance as Thy loving kindness moulding us for eternity. Make us glad this afternoon that the Lord Jesus Christ is our High Priest in Heaven and that incense is offered with the prayers of all saints. We do thank Thee that Thou dost condescend to use such feeble and unworthy instruments as we are. May we be increasingly glad that Thou art always with us, and Thy merits always avail. Thou art worthy, and help us to say, "We are for Thy pleasure." May we tremble when we think of the judgments that are coming. People on the earth to-day think these judgments are not coming, but O Lord, this day, make us tremble before Thee, and give us hearts to feel for those who know not these things. Let us

be glad to be Thy laborers this little while. And may we be eagle saints feeding continually on our Lord Himself, lifted above the things of the earth that would otherwise worry and annoy, ready to cry unto all whom we may reach, that our Lord Jesus Christ still receiveth sinners.

Chapter 9.

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.”

Such is the account of the sounding of the fifth trumpet, and the events which shall take place at that time. We are reading of a time between the translation of the church and the return of the church. We are reading of a period known in Scripture as the great tribulation. It is known in Jeremiah as the time of Jacob’s trouble. Our Lord spoke of it as a time of tribulation such as never was and never would be again, and He said the time shall be shortened. We are not living in darkness in regard to it.

What is the object of this tribulation? What is the

object of these judgments on the earth, the object of such torment as that in the section I have just read? We think we are not left in the dark. Turn to the end of the chapter, verses 20 and 21, "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither *repented* they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

What will be the object of God in permitting these judgments to come upon the earth? That men may repent. The love of God is wonderful, like Himself. His name is Wonderful. He is not willing that any should perish. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) We are familiar with that verse. Its very familiarity, probably, robs us of its power. There is such a thing as barren familiarity with Scripture. The Lord deliver us from it.

What can it mean to perish? It must be fearful, when God sent His only begotten Son from heaven to earth and made Him a sin offering for us, that we might never perish! In 2 Peter 3:9 we read, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." In Ezekiel 33:11 we read, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

It is not the will of God that people should be lost. It is not the will of God that people should perish, and after He has taken the church out of the way, He will still deal with men in every possible way, if perchance they may repent and be saved. It is one of the last things He will do with man,—He will give them a taste of hell on earth, if perchance they will repent and be saved from an everlasting hell. We hear of people saying, "My life is a hell on earth." Like a man who said this recently, and then took his life and went out into the torment he did not believe in. He shot himself. If people believed the Scriptures concerning the future it would put a stop to a great many suicides and murders, which occur so often because teachers of the word of God have made light of hell and its torments. People believe that they cannot have worse than they have on earth, and rush out suddenly into the very presence of the devil to experience through all eternity what they might have escaped through the love of God. Is it not astonishing that ministers supposed to preach the word of God should make light of these matters? How popular it is to make light of these things. Ministers will tell you as they meet together from week to week that they are seeing more and more clearly that the tendency of these times is to make light of these things. A hell of eternal torment is ruled out of the preaching of to-day. And how much that is responsible for the murders and suicides and other crimes, God only knows. We ought to be afraid to make light of anything that God has written in His word. It must be something indescribably awful to perish, when God will give men a taste of the devil's administration on earth in order to save them from eternal torment.

Dear friends, let us hold fast a few things. If you

hold fast the word of God, somebody else will hold fast to it through you. "God is love." Let us hold that fast. That is one of the foundation truths of this book. And along with that, "God so loved the world that he gave—the dearest and the best He had—his only begotten Son" to suffer what no tongue can describe, "that whosoever believeth in him should not perish, but have everlasting life." It was a most humiliating thing to come from heaven to earth but to come to live in Nazareth that was a greater humiliation. To mingle with sinful people, to be hated by them, to be scoffed at by them, to suffer every humiliation,—Oh who can describe the humiliation of Christ. Who can describe the humiliation of Christ when He cried from the cross on Calvary, "My God, my God, why hast thou forsaken me?" There is a depth there that no mortal can enter into. We cannot enter into the agony of Gethsemane on the night before He was crucified. It is significant, that He left eight of His disciples just inside the gate, took three a little farther and then went a little farther alone and sweat as it were great drops of blood, and prayed over and over to God that that cup might pass from Him, that He might go on to finish His work. In the fifth of Hebrews we read that His prayer was heard. When prayer is heard it is answered. The devil tried to kill Him that night, and God strengthened Him, and that cup passed from Him, the cup of leaving His work unfinished. He went on to Calvary and finished His work. But who can tell what it can mean to have been forsaken by God! Some people would have us believe that He was not forsaken by God, but that He only thought so. He said, "My God, my God, why hast thou forsaken me?" And He never said what He did

not mean. Because of our sins, the sins of the whole world laid upon Him, the Father's face was withdrawn, and for a little time it was as dark as midnight. "Why hast thou forsaken me?" It was because of sin. He died the Just for the unjust. He died as our substitute. We cannot explain it, but He died for us on the cross and finished the work by rising from the dead, and now there is redemption, eternal redemption for every soul who will accept the Lord Jesus Christ. And our Father in Heaven is seeking in every possible way to have men believe that He means what He says, to have them confess their guilt and receive Christ and be saved, that they may never perish. Can we understand what it means to perish? Can we understand its meaning? It is impossible. Only the lost in the place of the lost can know anything of what it means.

There is a place of torment of which we read in the sixteenth of Luke. I do not know why people call the sixteenth of Luke a parable. Christ says, "There *was* a rich man, and there *was* a poor man." There is no sin in being rich, there is no credit in being poor. The Lord simply gives us a statement of facts. He describes these two men, one enjoying his riches and ungrateful for them, and the other as having nothing in this world but suffering. And our Lord says, "They died." He knew what He was talking about. The rich man they buried. It was his body they buried. We do not bury people. We bury the houses in which they live. But the man, where was he? Now mark! Our Lord says this, and He never talks nonsense, never talks lightly about anything, "The man lifted up his eyes being in torment," the place of departed spirits, and such torment that he would have been glad of a drop of water on his tongue. Some would have us

believe there is nothing in that, although they are the words of the Lord Jesus Christ. "I am tormented in this flame." Possibly that flame may refer to the searching eyes of Christ, which laid bare the man's whole life. He was told, "Son, remember." The word "flame" is used of the eyes of Christ in four or five places. The poor man died, and angels carried him to a place of bliss, a place of glory. The rich man tells what his trouble is, when we hear him say, "Send somebody to my brothers." O how he pleaded! No minister ever pleaded with souls more than that man did for his brothers on the earth. He asked that Lazarus might go and tell his brothers "lest they also come to this place of torment." The answer was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Can you not imagine people who having gone out into the place of the lost between death and resurrection, saying, "O if I could reach my friends on earth that they might not come to this place of torment." Read that story over, friends, in the sixteenth of Luke, until you take it in and believe in the awful reality of it, and believe that the God of love has made redemption for the people on earth, but if they insist upon rejecting His love, they must take the consequences.

In this ninth chapter, we have an illustration of God's love in permitting these fearful things to come on the earth, if perchance they may escape the torments of the lost. That is the reason I had you read the passage in Job. Job 33:29, "Lo, all these things worketh God oftentimes with man." "All these things," sickness, trials, everything but death itself, all these things worketh God oftentimes. Verse 14, "God speaketh once, yea twice, yet man perceiveth it not."

Verse 30, "To bring back his soul from the pit, to be enlightened with the light of the living." Verse 23, "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness" (God's uprightness). There is not one among a thousand to-day. Count up the preachers. Count up the ministers. Is there one among a thousand? "If there is only a messenger, one among a thousand to show unto man God's uprightness." Job cried out, "Oh that there was a day's-man to put his hand upon us both!" That is for identification. Job said to his friends, "You do not understand me. Oh for a man who knows God and knows me, who can put his hand upon God and put his hand upon me, a mediator, a redeemer, who can understand us both!" At another time he said, "I know that my Redeemer liveth." The Lord Jesus Christ is one who can understand each of us. The Lord Jesus Christ knows thoroughly about you. He is well acquainted with you. He has been in this world. He knows what trials are as well as we do. He knows God, and He says, "Let me bring you together. Come, give me thy hand and I will lead thee right up to the Father, and say, 'Father, receive this sinner,' and He will accept thee." His Father would accept you for His sake, would give you Christ's righteousness in a moment, and then you could sing, "never perish" and become one among a thousand. In this great redemption He is doing everything that people may not perish. He is not willing that any should perish. Are we in sympathy with Him? Let us turn to the chapter.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

This explains itself. "To him," the star, an angel,

a person, to him was given the key of the bottomless pit, and he opened the bottomless pit. There is some person, an angel, one of God's creatures, and he is given the key of the pit. You see God has power over everything. I cannot tell you where the pit is. I am not interested to know where it is. It may be in the centre of the earth. It looks as if it were. There is a place called the pit, the bottomless pit, the abyss. It is mentioned seven times in Revelation. It is only mentioned twice elsewhere in the New Testament. In the Gospel by Luke where the devils were cast out of the man in the tombs, they besought Jesus not to send them into the deep. Reading carelessly you might think they meant not to send them into the Sea of Galilee, but they said, Do not send us into the abyss, meaning the pit. They prayed not to be sent into the prison-house. Romans 10:7, "Shall we descend into the deep, (the pit) to bring Him up?" It will be the prison-house of the devil for a thousand years, during the time that Christ shall reign with His saints on the earth. God has control of it.

Here's a messenger with a key to open the pit. He opened it, "and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

These are the strangest locusts you ever heard about. There is a plague of locusts in the Book of Exodus. Those locusts destroyed all the green things which had not been destroyed by the fire and hail. Those were natural locusts. These are not natural locusts. These locusts are forbidden to hurt the grass of the earth or

any green thing. Their object is to torture men; but only one class of men, those men which have not the seal of God in their foreheads. You see that takes us back to the seventh chapter. It is very evident that the ninth chapter describes the events recorded in the seventh chapter. There we read of the sealed 144,000 of the twelve tribes of Israel, and here we are told the locusts are to smite the men who have not the seal of God in their foreheads.

Let us see how they are to torment them. They will torment them five months. They will want to die but they cannot. You never heard of a time like that, have you? Men can die now, as fast as they want to, the river, the pistol, the rope, poison, any way they please. But here's a time, a period of five months, when men will be tormented fearfully, and they will want to die, and they cannot. During these five months they will have such a taste of torment that perhaps they will repent and cry to God and escape eternal torment.

There are those who think this had a fulfillment. They think it referred to the hosts of the false prophet in ages past. But this goes far ahead of the description of the army of Mahomet. This describes a time when infernal creatures from the bottomless pit will torment men for five months.

Will they be visible? Not necessarily. What is this thing called the gripe that has been around for some time? It kills some, so that it cannot be of the same nature, but it is a strange, incomprehensible thing, a new disease, they call it. Where does it come from? Who can tell how much of our sickness is due to the evil spirits that are about us, filling the air, the messengers of the devil. Here is a time yet future when, from a place called the pit, hosts of infernal creatures

will be on the earth to torment men five months. In our Genesis studies we learned that five suggests abundance. Here's an abundance of torment, an abundance to prove that men should turn to God and believe.

The description of these creatures is very strange.

"And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months."

Like horses, with crowns of gold, hair like women, teeth like lions—we might easily get some figurative meaning out of this, but as to any literal significance, I cannot give it to you. I have nothing. Horses suggest power; crowns, their authority; faces of men, intelligence; hair of women may be suggestive of beauty. We know that the glory of woman is her hair. Paul says so by the Spirit. Teeth of lions suggestive of a firm grip of some kind; breastplates, that they cannot be hurt; "and the sound of their wings was as the sound of chariots of many horses running to battle." I think we will have to give it up, and wait. The Bible gives us the simple fact that they are creatures under the control of the devil from the pit sent to torment men for a period of five months. Their king is called in Hebrew Abaddon, in the Greek, Apollyon.

Let us turn to the sixth trumpet.

"And the sixth angel sounded, and I heard a voice

from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great River Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” The Revised Version has it, “the hour, the day, the month, the year.” Here is something different from the fifth trumpet. Then they wanted to die and could not. But here they will get all the death they want. “And the number of the army of the horsemen was two hundred thousand thousand.” Two hundred thousand thousand, two hundred millions of infernal cavalry under the control of this wicked one.

It is interesting to notice that the sixth trumpet is somewhat similar to the sixth vial we shall come to by and by in the sixteenth chapter. We will come in that chapter to the pouring out of the six vials. Both the sixth trumpet and the sixth vial have something to do with the River Euphrates. We know there is a real River Euphrates.

I wonder if I made it plain last week about the tabernacle. The one room, the Holy of Holies had in it just the Ark of the Covenant with the Cherubim on it. The outer room had three pieces of furniture, the golden altar of incense, the table of shewbread and the candlestick, whereas out in the court there were the laver and the brazen altar. Here is a golden altar, the power of the merits of Christ,—the same lesson as last week partly. God is love, God provides redemption for all, and will accept the sinner through the sacrifice of Christ symbolized by the brazen altar. God provides access to Himself by the merits of Christ, by the golden altar. He is the only ransom. If we turn

away from Christ, there is no other way, and judgments must come to us.

Sometimes the question is asked, what is the meaning of that passage in Hebrews where it says, "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation." "If we sin wilfully after receiving the knowledge of the truth" means, I think it is very plain, if we have the knowledge of the truth, if we know there is a Christ who saves us, and then continue sinning against Him, that then there is no ransom for us. There is no such thing as the possibility of being saved and then lost, without perverting Scripture. If we have received Christ, we have eternal redemption. A man may have the knowledge of Christ and not receive Christ. If we know the way, and will not accept the way, then there is no other salvation provided. There is no other way. Once we have received Christ, then, we have His word for it no power can pluck us out of His hand. Thank God for the fact that we shall never perish! Fellow believers, are you sure that you will be with Christ in glory some day, or have you a fear you will drop out by the way? If our getting to glory depended upon our faithfulness, we might drop out, but since He says no one shall pluck us out of His hand, we shall never perish.

What are some of the sins to be found on earth in these days of which we are reading? "That they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication,

tion, nor of their thefts." "Yet repented not of their works."

What is the worship of devils, of evil spirits? Whatever is not the worship of God is the worship of the devil. Deut. 32:16 and 17, "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." 1 Cor. 10:20, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." Is not that a fearful thing we find on the earth to-day—all this medium business? Whatever is not the worship of the true God, however beautiful in outer form, is the worship of the evil one and his evil spirits. We do not bow down to hideous images; but when we bow down to money it is idolatry worse than that of the Israelites. 1 Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

And oh! the murders and suicides of to-day. The papers are full of them. They do not *all* get into the newspapers, the foeticides, and the infanticides. God only knows these things. The adulterers and sorcerers that we have to-day and people with the power of divination, and the lewdness indescribable of the thousands. Are these things happening in these days? Yes, they are to a very large extent. And things will grow worse and worse until God comes from heaven and overturns all these sins.

Listen to what God says. Let us be subject to God.

What is all this so-called Spiritualism, and all that sort of thing? That is the work of the devil. Is it not

all sleight of hand? No, by no means. Do you think that spirits appear? Not a doubt of it, evil spirits personating the dead. Is not that an old story? When Saul the king went to the witch of Endor to call up Samuel, do you not think that witch had to do with familiar spirits? It was the work of Satan. She was in the habit of calling up evil spirits, but she was not in the habit of seeing just men; and when the Lord caused Samuel to appear she got a good scare. She got more than she expected that day. As to all this work of mediums, remember one thing concerning it, friends, it is abomination to God. Deut. 18: 10, 11, 12. "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

2 Tim. 3: 1. The more these perilous things increase the more near we are to the last days. Could there be a better description than this third chapter of 2 Timothy, even of the days in which we live? And they are growing more like that all the time

Lord deliver us. Lord have mercy on us and lead us to say, "Lord, Jesus Christ, help us to yield ourselves fully to Thee that we may perhaps assist in pulling some others out of the fire before the eternal torment comes, and make us tremble lest we in some way turn from Thee."

Chapter 10.

There is a question handed in. "Please tell us what all capitals mean in the word 'Lord.'" The word "Lord" and the word "God" when found all in capitals stands for Jehovah. The original word is Jehovah whether it is written in our Bible "LORD" or "GOD," provided they are all in capitals. Jehovah, our righteousness. The One who was and is and ever shall be. When Noah was told to take the animals into the ark Elohim said take two of each kind. Jehovah required more than two that He might have some for sacrifice. Jehovah said take seven. "Lord," capital "L" and small "o" "r" "d" signifies my Possessor, my Proprietor, Adonai, the Man who owns me, whose I am, and whom I serve. It follows very beautifully the word all in capitals in our experience. We accept Christ as our righteousness, our Saviour, and then we own Him as our Lord and Master.

Our study to-day is in the tenth chapter of Revelation. I will read the first few verses. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."

We have in this chapter, if I understand it, the pic-

ture of the Lord taking possession of the earth. The description does not answer to anyone else. We do not suppose that He will literally put one foot on the sea and one foot on the land, but we will see presently the meaning of all that. The whole chapter describes the Lord Jesus Christ taking possession of the earth, for His redemption reaches to the earth. We have received the Spirit the first fruits of the inheritance until the redemption of the purchased possession.

It is evident from the papers that people are beginning to believe that the earth needs another ruler, besides the rulers it has. I read from an article in *The Independent* of New York by Miss Frances E. Willard, these words, "An ancient nation is being slowly slaughtered at the foot of Mr. Ararat, fifty thousand victims stretched out under God's sky in the slow circle of a year; women, pure, devout and comely, suffering two deaths—a living and a dying death; little children poised on the bayonets of Moslem soldiers, villages burned, and starvation the common lot."

On the other hand, Christian Europe, with seven millions of soldiers who take their rations and their sacrament regularly; statesmen who kneel on velvet cushions in beautiful cathedrals, and pray "We beseech Thee to hear us, good Lord"; diplomatists who can "shape the whisper of a throne" and shade the meaning of an Ultimatum; but neither statesman, diplomat nor soldier has wit, wisdom or will to save a single life, shelter a single tortured babe, or supply a single loaf of bread to the starving Christians on the Armenian hillsides: "vested interests" are against it, "the balance of power" does not permit it, the will of the Sultan is the only will in the Empire of Turkey, and all the

wills of all the Christian nations cannot move it one hair.

Dr. George Washburn says, "There are special reasons for uncertainty at the present time in the character of those who control the action of the Great Powers. The Sultan, to begin with, has proved himself to be one of the boldest and most skillful diplomats in Europe; and his point of view is so totally different from that of Christian rulers that no one can calculate in what direction it will lead him. The Emperor of Russia is a weak man, little inclined to rule and liable to be influenced now by one party and now by another. The Emperor of Germany is an enigma—some say a genius, some say a madman—at any rate, he is hasty in his decisions and has the most absolute confidence in himself. France has no stable government, and no able statesman. She is at the mercy of demagogues. The wisest sovereign in Europe is the Emperor of Austria; but he may die any day, and his successor is a stick. Lord Salisbury was described by Bismarck as not a man of iron, but a man of wood covered with tin plates; and his conduct of the Armenian question has seemed to justify this view. Certainly he had the game in his own hands up to last November, and if he had had the courage to order the fleet to force the Dardanelles and come to Constantinople he would have won the day and gained the place now held by Russia, whose complete triumph is not due to any superior skill in diplomacy either here or at St. Petersburg, but simply to Lord Salisbury's lack of courage to do what he wished to do.

"With such elements of uncertainty in the methods of diplomacy and in the men who direct it, it would be folly to venture any predictions for the future. Things

may drift on for months or years very much as they are to-day, or some unforeseen incident may change the *whole face of Europe*."

Dr. Kinsley Twining says, "The bare, bald and humiliating fact that must dawn on us, sooner or later, as to these Armenian massacres, is that, in spite of the assurance our nineteenth century civilization and progress were supposed to give against such atrocities, the impossible has burst on us, and of all the records of cruelty and horror enacted by man on man, this latest extirpation of the Christian population in Asiatic Turkey is the worst. There is an awful ferocity in it which balks and baffles this fancied age of peace, and sets a-tinging in our ears the imprecation which Mohammed died repeating: "Lord, destroy the Jews and Christians." There never was anything like it before in the history of the world. The only model or precedent for it is to be found in the inhuman practices of a Tiberius or a Caligula, in serving up human torture at table as a dish fit for a king."

The Rev. Frederick D. Greene says, "One of the most deplorable results of the recent Armenian atrocities is the evident and growing callousness in regard to them, on the part of nations and individuals who have been supposed to be Christian, or at least civilized. Perhaps we would be nearer the truth in considering this callousness a revelation of the real character of the times, rather than a result of listening to crimes committed by others. This raises again the ominous question whether civilization is necessarily progress, and whether the Christianity of to-day is Christian."

Now, these are words, friends, from those who know something. Another item from the *London*

Spectator in a business journal. "The century has been one of almost continuous progress, but its close is being marked by a singular epidemic of restlessness among the nations. They all say they are powerful, and prosperous, and advancing, but they all give signs of deep dissatisfaction with their position. * * * The civilized world in truth, which for nearly a century has advanced so rapidly on the path of material progress, is at this point of its strenuous labors seething with discontent, ready to risk all it has attained in an outburst of furious wars, intended to secure objects which it only half perceives in the distance, and is by no means certain that it really at heart desires. * * * A very small match just now would fire the magazine, and we feel no confidence, as we did five years ago, that all the matches are in safe hands. * * * So far as human eyes may see, the condition of the world—and more especially the condition of men's minds—points to some kind of disastrous explosion as at hand in the near future."

Thus from time to time we read what people are thinking about and it will help us. Does the Bible say anything about it? Turn just a moment to Luke 21, the words of our Lord Jesus Christ, from verse 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be

shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

"Until the times of the Gentiles be fulfilled." When Israel and Juda went into captivity in the days of Nebuchadnezzar (Juda I am speaking of specially now for that closed up the captivity) then began the times of the Gentiles so fully described in Daniel. Is not this a strange thing, that the Book of Daniel from the latter part of the second chapter to the seventh chapter is written in the Chaldean language, as if to say to the Gentiles read in your own language what has taken place? The days of the Gentiles have run on from the time of Nebuchadnezzar, and the time is now about run out, and then, "Then shall they see the Son of man coming in a cloud with power and great glory."

"Yes, we are drawing near to the coming of the Lord Jesus Christ. The Sunday School lesson this week is wholly on that topic. If only they will make the most of it, great things will be accomplished on the line of getting people ready for it. We are not to get ready for it like the man who sold off all his property. We are supposed to be at our work until the moment of our departure, living as if He might not come for a hundred years, yet as if He might come any minute. And the time will come when our Lord will take possession of the earth.

The lesson to-day is suggestive, not of the first stage of His coming, when we meet Him on His way, but of His coming to actually overturn the kingdoms of this world and bring in His kingdom. The Sunday School lesson for next Lord's day is a lesson with special reference to Israel, and yet there are lessons in it for us. There are lessons for us everywhere in the Bible. There is one lesson that is even past us. In verse 36

of the twelfth of Luke we read, "Ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Now I certainly am not waiting for the Lord Jesus Christ to come back from the wedding, and I am sure no intelligent people are. There is a certain class of people who will be waiting for Him to come back from the wedding, but if we are the bride of Christ we must be there, or there will be no wedding. You can't have a wedding without a bride. This passage has reference to Israel and not to the church. There is no record of the church in the Gospels. The mystery of the church is made clear in the Acts of the Apostles, and you have in the Epistles the fulfillment of the statements there concerning Christ. Coming to Israel in humiliation, it was only to Israel He was speaking. Not until after the resurrection is the command given, "Go ye into all the world and preach the Gospel to every creature."

Just this word concerning the lesson of the coming week. When our Lord shall return, the first step will be the meeting in the air of the saints with Him, then comes the judgment of the church and the rewards for service; and then the great tribulation on the earth, such times multiplied a thousand fold as have been seen in Armenia the past year. This is not a pleasant story. This is simply a record found in the Bible. When the church is gone, there will be terrible times on the earth, because the devil knoweth he hath but a short time. What will the days of that tribulation be like! But Scripture says these days are coming. There is some little restraint in some parts of the world just now, even in Armenia, precious little, by the presence of the missionaries there; but when the church

is gone from the earth, and the devil and the beast and the false prophet have everything their own way, what a time it will be! No wonder Jeremiah says it will be a time of Jacob's trouble! Daniel in the twelfth chapter and our Lord in Matthew 24 say the same thing. It will be closed by the return of Christ with His saints. Last week's lesson gave us a sample of some of the things that will be on the earth in those days; but we have some encouragement or hope in the third chapter of Revelation, in the Epistle to the church at Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Another word for certain people is found in that same twenty-first chapter of Luke, verse 36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." But O thank the Lord it will come to an end and our Lord will come in His power and shall bring His saints with Him and take possession of the earth. The Bible speaks of angels coming from Heaven as we would talk of coming from or going to Brooklyn or New York. He speaks as if we would be in contact with Heaven. It is even so to-day. Angels are here but they do not make themselves visible to us. Are they not all ministering spirits sent from Heaven to minister to the heirs of salvation?

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

Is that our Lord Himself? It looks like it. The cloud is a symbol of the presence of God always, as in

the cloud that covered Mount Sinai in the giving of the law, and the cloud that led the Israelites by day, and the cloud that came down on the Temple at the dedication. In Ezekiel 1:28 we read of a rainbow, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD." We have the rainbow mentioned four times in the Bible, the last time in this tenth chapter of Revelation. The rainbow is always suggestive of God's covenant with the earth. Here in this tenth chapter, it is the time of the earth's redemption. The brow that wore the crown of thorns will redeem the earth and make it His own place again. His feet as pillars of fire, are suggestive of righteous judgment, He will judge, He will rule in righteousness.

"And he had in his hand a little book open."

In the fifth chapter we saw the little book sealed, and a "strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." And John wept, but one of the elders said, "Weep not, behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And now He comes with the little book wide open in His hand, and puts one foot on the sea and one foot on the earth. In the Old Testament, in at least two places you will find that putting one's foot on anything meant taking possession of it. Deut. 11:24, "Every place whereon the soles of your feet shall tread shall be yours." Joshua 1:3 and 4, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto

Moses, etc." Here is a promised land, this Bible, a land of thousands of promises which belong to the child of God; and how few of them we have placed our foot upon! How many promises could you read this afternoon, if we had time, that you actually live upon? How many of the thousands of promises have you made your own, placed your foot on them figuratively? There is much land yet to be possessed. Let us appropriate more of these promises. There is a story of selling property in the Book of Ruth. It was the custom for the one who sold the land to take off his shoe and give it to the man who bought it, as much as to say this shoe has trodden on it, you have bought the property and it is yours.

"And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices."

"Roaring as a lion" is found in Isaiah 42:13, Jer. 25:30, and Joel 3:16, and elsewhere. You will find when the Lord is spoken of as roaring it is in connection with Israel and the restoration of Israel. "Seven thunders uttered their voices." John was about to write what the thunders said, but he heard a voice from heaven saying, "Seal up those things which the seven thunders uttered, and write them not." So we cannot tell what the thunders said. Thunder is the voice of God.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." The first time you find an oath of this kind

is in the story of Abraham, tempted by the king of Sodom to take the property he offered him. Abraham said, "I have lifted up my hand unto the LORD, the most high God, the possessor of heaven and earth" and I will not touch it. Abraham had sworn to God that he would touch nothing that belonged to the king of Sodom. We are not so careful to-day. People now-a-days have lifted up their hands but will take all they can get. This is because we do not understand our relation to God. If we believed we had a Father we would never turn aside for help in the King's work. We as Christians should never in the least degree turn aside to look for the things of Sodom to carry on the Lord's work. It is one of the most shameful things in the earth to-day, when the church turns aside to Sodom and tricks for help to carry on the work of God. God is able to manage His own work.

Our verse says that time shall be no longer. The Revised Version says "delay." "Delay shall be no longer." It is a long time to wait, isn't it? "How long?" "How long?" cry the slain ones in Armenia to-day. How long is the cry going on? Until He shall come. In the end of Hebrews 10, we have these words, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." A little while, a very little while. There is a time coming when there shall be delay no longer.

"But in the days of the voice of the seventh angel"—we shall have that in the next chapter. This tenth and a portion of the eleventh chapter comes in between the sounding of the sixth and seventh trumpets, just as the seventh chapter comes in between the opening of the sixth and seventh seals. "In the days of the voice

of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The word mystery is very suggestive. It is one of the most beautiful Bible studies. Mystery to be known needs revelation of the unseen things of God as regards His everlasting purpose; for ever since the creation of the world and the first man there has been the figure of another who would be the Head of all. If you take your Concordance and look up the word "mystery" to find out what is that mystery to be finished in the days of the coming of our Lord again to this world, you will find:

The mystery of God and Christ, the Father and the Son. Col. 2:2.

The mystery of godliness, God manifest in the flesh. 1 Tim. 3:16.

The mystery of Christ and the church, the bride of Christ. Eph. 5:32.

The mystery of the Gospel. Eph. 6:19.

The mystery of the kingdom. Mat. 13:11.

The mystery of God's everlasting Headship. Rom. 1:20.

The mystery of Israel's blindness for the time being. Romans 11:25-26.

The mystery of the resurrection of the body. 1 Cor. 15:51.

The mystery of iniquity. 2 Thes. 2:7.

The mystery of God, Rev. 10:7, which only He can clear up.

These will all be finished in the days of the sounding of the seventh trumpet. We shall see then clearly what in these days we can understand only darkly.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book."

There is a voice in this Bible for my soul; and if, as I read my Bible, I do not get a voice speaking to my soul, I have read in vain; if I do not get a message for my own soul as I listen to a sermon, I have listened in vain. I have been praying the Lord that something out of these talks may touch each one, that each one may feel that it is for him. Accept it in His name if you get anything.

A voice said to John, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

We are said to eat the word of God. Ezekiel was told to eat the roll in the third chapter of Ezekiel. John was told to eat the book. In the Book of Job we read, 23:12, "I have esteemed the words of His mouth more than my necessary food." In Jeremiah 15:16 we read, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." A man wrote me once that he had arrived at Jer. 15:16. He was enjoying the word of God; but had not gotten to Job 23:12. He had not learned to love the word more than his dinner. When we can read the word and enjoy it somewhat, that is good; but when we enjoy it more than the best meal we ever ate, that is better. How do *we* enjoy it? Our Lord said in John 6:53, "Except ye eat the flesh of

the Son of man, and drink his blood, ye have no life in you." If we believe and accept His word in our souls and make it our very own, we have eaten this word. "The Son of God loved me and gave himself for me." I think that is one of the first I ever made my very own. It took hold of me with power. Gal. 2: 20, the last clause. You can make it present tense if you will. I have eaten this word, "I write unto you because your sins are forgiven for his name's sake." 1 John 2: 12. I have eaten this word, "For I the L ORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah 41: 13. Isaiah 48: 17, "I am the L ORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." And so you might go on. Do you know what you have eaten, the words that have done you good? Psalm 138: 8, "The Lord will perfect that which concerneth me." Isaiah 14: 24, "The L ORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Every purpose of God shall stand. He has a purpose for you and me in our lives, and He will bring it to pass. Col. 3: 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Rev. 3: 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

O Lord, blessed be Thy Holy Name, we want Thee to come and take possession of heaven and earth, to take possession of earth and sea. We are to be with Thee in that day, when Thou wilt take possession of Thine own property and bring in the thousand years of peace and prosperity on this earth. Think of the beautiful days that are ahead of us, even though there

are such times in Armenia and will be worse in other places first. For the storm may rage horribly a little while, but those who are Thine and shall die in those days shall be absent from the body and present with the Lord. Not even death can harm a child of God. We are told to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Inasmuch, O Lord, as the days are coming when the kingdom will be Thine, help us to say from the heart, "Take me as a piece of property for thine own possession, and I will be Thine from this day forth, my whole being yielded to Thee that Thou mayest have Thine own way with it." We know great good will come to us as we say we are Thine. Help us to do it. And may it be our desire to see everything on the face of the Globe bowing down to the Lord Jesus Christ, acknowledging Him as their Lord and Master. What shall we do about it just now? Let us say this, "O Lord, inasmuch as Thou shalt come and take possession of the earth for Thyself and cast out the devil and all iniquity, Lord take me this afternoon. Put Thine hand upon me and say, 'You are My property,' and give me grace to say, 'Yes, Lord, I am Thy property, a man, a woman, set apart for Thyself, kept for Thy pleasure.'" And as we go forth, may we rejoice that we are the Lord's property, and when the devil roars at us, just say, "The Lord roar at him." He will manage it, we will keep quiet and trustful as a little child with his hand in his father's hand. Let us hold ourselves at the Lord's disposal. He will use us in ways we do not dream of, until the time when He will be King of kings and Lord of lords. Shall we do it?

Let us pray:

Our Father and our God, we are glad that although the delay seems so long, although we still cry, "How long," we thank Thee that there will come a time when there shall be delay no longer. While we wait, may we just live on Thy word; and pass it on to others, even if, it being sweet in our mouths, it may bring us bitterness, for we do know if we are faithful to Thy word, we shall find somewhat of that which this explains of the prophets' experiences as they spoke in Thy name. Let us not hesitate to speak Thy word, and make us faithful, for we ask it in the name of the Lord Jesus Christ. And may the peace of God which passeth all understanding keep our hearts and minds through Christ Jesus. Amen.

Chapter 11: 1-14.

Our lesson to-day is in the eleventh chapter of Revelation.

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

This section like the tenth chapter of Revelation comes in between the sounding of the sixth and seventh trumpets. Here we read of the temple. Whenever we read of the temple, it is very clear we are reading of something concerning Israel. We cannot imagine Israel as a nation apart from a tabernacle or a temple. As soon as God brought them out of Egypt, He told them to build a tabernacle in which He would dwell among them. Since the destruction of the temple, they have been scattered as a nation. When they will be restored, they will have another temple. The last nine chapters of Ezekiel, chapters 40 to 48, describe a temple. Whether this shall be built before the return of Christ for His saints, or after His return in glory is not very clear. But there will be somewhat of a temple, a temple made of some kind before Christ comes in His glory. As soon as they are made a nation, recognized as a nation, they will have some building as a temple, for they will be gathered back in unbelief and will have a temple for their sacrifices. The nation is

coming back to Palestine in unbelief, and when He comes in His glory, they will be converted as a nation, when they look upon Him. In Zechariah 12 and 13 and in Ezekiel 37, you find the prophets tell of their being restored in unbelief, and as a nation converted by His appearing.

“Rise, and measure the temple of God.”

Measuring has its own significance. The word “measure,” or “measurement,” or “to measure” is found in six chapters in Ezekiel more than sixty times, more than in all the rest of the Bible put together. The significance of measuring is found in two or three places. Habakkuk 3, verse 6, “He stood, and measured the earth: he beheld, and drove asunder the nations.” In what connection do we find this statement? Verse 13, “Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.” The measuring of the earth is spoken of in connection with the redemption of Israel. Zechariah the second chapter, the first two verses, “I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.” Here we have measuring in connection with the rebuilding of Jerusalem. The last part of the chapter, verse 12, “And the **LORD** shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the **LORD**: for he is raised up out of his holy habitation.” It is in the fourth verse of this chapter you have the command, “Run, speak to this young man,” a good word for any young man to appropriate for himself in connection with all the young men whom he

may meet. Here the command is go tell him of the great things that are coming; but if you do not tell him that, telling him of the great things in the Gospel is always in order.

One other word in connection with measuring. We read in Jeremiah 31:38 and 39 concerning measuring and the measuring line, "Behold, the days come, saith the **LORD**, that the city shall be built to the **LORD** from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath." Last clause of the next verse, "It shall not be plucked up, nor thrown down any more for ever." Measuring, then, is associated with the restoration of Israel and the rebuilding of Jerusalem.

"Measure the temple of God." There are two words translated "temple." There is a word that is never used of any building except the literal temple at Jerusalem. There is another word, the one used here, which is used of the temple at Jerusalem, but is also used of the spiritual temple. The word that is here translated temple our Lord Jesus Christ used when He said, "Destroy this temple, and in three days I will raise it up." "But he spake of the temple of his body." It is also used in Eph. 2:21 and 1 Cor. 3:16 and 17 and 6:19 of the church, the mystic temple built of stones: men and women are the stones. If you are in Christ, then you are the stones in this temple. The mystic temple, the church having been taken away as in chapters 4 and 5 of Revelation, God begins to deal with His people Israel. Then, as in this Revelation story, there will be a real temple in the holy city once more, —a temple of the people appropriated for God's own use. "But the court," let us see for how long it is

given unto the Gentiles. "And the holy city shall they tread under foot forty and two months." Make a note please of this period of time. It has its own story to tell. This is a period mentioned in the Book of Revelation five times and in the Book of Daniel twice, called by three different names,—forty-two months, 1,260 days, "time and time and a half." And if you will read carefully the verses of the seven passages in which this period is found and the connection, you will see each time it is used, it refers to the same period of time,—the last three years and a half ere the coming of Christ in His glory. The passages are these: Dan. 7:25; 12:7; Rev. 11:2 and 3; 12:6 and 14; 13:5. So you have it in three consecutive chapters in Revelation, and here it is called forty-two months. Multiply that by thirty and it just gives you 1,260 days, just three and a half years, or time, times and a half time. I was always perplexed over that expression until I noticed in the margin of Daniel 11:13 "times" is another word for year. Let us turn just a moment to Daniel 9 and see a reference to this period, verse 24: "Seventy weeks (more literally seventy-sevens) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel is being spoken to by Gabriel about Daniel's people. It is not a world-wide affair. It is a matter respecting Daniel's people.

Verse 25 of Daniel 9, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two

weeks: the street shall be built again, and the wall, even in troublous times." Verse 26, "Seven weeks, and three-score and two weeks" are 69 weeks. Sixty-nine times 7 are 483. Verse 26, "And after three score and two weeks shall Messiah be cut off, but not for himself, (Margin, shall be cut off and have nothing) and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Now, what are the facts in the case? From the going forth of the command to rebuild Jerusalem in the days of Nehemiah until the cutting off of the Messiah was exactly 483 years. In the restoration of the people to the land there were special edicts, the one to rebuild the city in the days of Nehemiah and the other to rebuild the temple. "And after three-score and two weeks shall Messiah be cut off and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." So desolation and trouble have been for Israel ever since the destruction of their city. Now what? "And he shall confirm the covenant with many for one week." You may find it hard to believe that between the twenty-sixth and twenty-seventh verses of Daniel there is a period of 1,800 years and more. If you are familiar with God's way and with Scripture, you will not have trouble about this. Just take one illustration. Our Lord Jesus Christ in the synagogue at Nazareth stood up to read, and He read what we call the sixty-first of Isaiah. If you will compare it with the fourth chapter of Luke's Gospel, the eighteenth verse and the nineteenth, and notice just how far our Lord read and

where He stopped, you will see that He stopped right in the middle of a sentence, and shut the book and handed it to the minister, and sat down. He stopped at this phrase, "To preach the acceptable year of the Lord." The very next words are, "and the day of vengeance of our God." Our Lord did not read that. If He had, He could not have said, "This day is this scripture fulfilled in your ears." It is still the acceptable year of the Lord. The day of vengeance has not yet come. That is an illustration of many places in which you find a complete interval between even two clauses of a sentence. The sixty-nine weeks of Daniel were fulfilled when our Lord was cut off and had nothing. The last week of Daniel has not come yet. We are waiting for the last week of these seventy weeks of Daniel. You will know when this last week is coming, when you read in the papers that some prince, some ruler in Europe, has made a covenant, a seven years' covenant with Israel. Dan. 9:27, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolator." Just picture to yourselves Israel a nation in their own land, having a temple for sacrifices as in the olden days, as they will be unbelievers yet, and they are under the protection of this prince, but after three and a half years this ruler breaks his covenant and causes "the sacrifice and oblations to cease and for the overspreading of abominations he shall make it desolate." There's the key to this period of forty-two months, a time, times and a half, 1,260 days, the last three and a half years just before the

return of Christ with His saints, after we have gone to meet Christ in the air. Shall we be here when that prince makes that covenant? That is a question we cannot answer. Possibly. Possibly not. If you happen to be on the earth and read in the papers that this has come to pass, that Israel is being recognized as a nation, and a certain ruler in Europe has made a seven-year covenant with them, then you can count from that seven years, when the Lord will be here with His saints. We have no authority to count as to when we shall go to meet Him. It is an unknown time. We may go to meet Him any time. The counting business is in connection with Israel, not with the church. Israel's history is set aside as a nation for the time being, but it will be resumed again by this covenant, and events will go on as God says.

Our lesson to-day is a description of the last three and a half years of Daniel's last week, immediately preceding the return of Christ in His glory. I hope the distinction is clear as to His coming to the air for His saints and to the earth with His saints. Rev. 11:3, "And I will give power (the word power is in italics, the margin says, "I will give" it may be power) "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." During the time of that great tribulation, unparalleled sufferings of Israel, there shall be two men preaching in Jerusalem. "There are the two olive trees, and the two candlesticks standing before the God of the earth." It makes us think of Moses and Aaron, Caleb and Joshua, and Joshua and Zerubbabel. Joshua and Zerubbabel were the leaders, the lampstand with the two olive trees. The study of Revelation presupposes a knowledge of all

the rest of the Bible; the study of the New Testament, supposes a knowledge of the Old; the study of Jeremiah supposes you have studied Isaiah. We are to take this book and begin at the beginning. We did that with you in our Genesis studies to give you just a start so you could study the rest of the book with more understanding. And now we are taking up Revelation to explain the ending of the book.

In the study of Zechariah you have one of Zechariah's visions of a lampstand with olive trees, and the olive trees had a golden pipe from each tree to the principal bowl at the top of the lamp, and so from the trees there came to the bowl on the top of the lamp a constant supply of oil,—a symbol of Zerubbabel and Joshua at that time,—a symbol of Israel itself,—of the church also, if you will, because Israel was God's light on earth for a time, and the church is God's light on earth now: a symbol, if you please, of your own soul, for you and I are expected to be lights in this world. And how can we be lights? The answer comes, "These are the two anointed ones." There are only two classes of people spoken of as anointed,—kings and priests. One prophet, Elisha is said to have been anointed. The two anointed ones. Christ is our Priest and King, a type of all priests and kings. Now Christ, my Priest, has died for me. He lives for me. By the sacrifice of the Lord Jesus Christ, you and I, if we have received Him, are saved. Because He lives, we live. He is still our High Priest, by His sacrifice and by His constant intercession, we are saved and we live; but that is only one tree. You will not shine as you might with only one tree. Unless we have learned to say, "My King," unless we have yielded ourselves to Christ for willing service, we will not be the lights we

ought to be. Christ, our Priest, our Saviour, our Intercessor, Christ our King, and we should be His faithful people, saying from the heart we are ready to be doing whatsoever He wants for His work. It requires two trees to bring the light out.

Here are two men who will be God's witnesses in those awful days of the great tribulation in Jerusalem. They stand before the God of all the earth. That is where we ought to stand all the time. It is a small matter comparatively what people think of us; but it is everything what God thinks of us. We shall each receive our own reward according to our own labor. May we ever stand before God, without regard to people, except as we may help them.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." From this description I think we will know who they are. "These have power to shut heaven." Why, that looks like Elijah. "These have power to shut heaven that it rain not in the days of their prophecy." That looks very like Elijah,—just the description of what he did on the earth. "And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Why that looks like Moses. That is all we can say. These two witnesses look like Elijah and Moses. Now we know that Elijah is going to come. There is no manner of doubt about that. Our Lord said so. John the Baptist came in the spirit of Elijah; he came as Elijah; and after John the

Baptist was beheaded, our Lord Jesus Christ said "Elias truly shall first come." Our Lord said that after John was killed in Matthew 17. He also added, Elias did come, but ye would not have him. John the Baptist was to Christ's first coming what Elijah will be to Christ's second coming. So when Christ comes again, Elijah shall come. This certainly looks like Elijah. Will Moses come? It looks like Moses. There is a difficulty about his being Moses. If it is Moses, he will have to die a second time. Elijah never did die. These two men are going to die. We just leave these thoughts with you. If you are going to spiritualize it, you will have more difficulties.

"And when they shall have finished their testimony."

In spite of all the obstacles of those dark days, in spite of the hate of the Antichrist, they finished their testimony. This has been a comfort to me many a time. If we are faithful to God, no matter how Satan may rave, we shall finish our work; and when your work is finished, what do you want staying here any longer. You had better get home as fast as you can.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." They will refuse burial to them. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the

earth." These two prophets will torment people by their sayings. Ezekiel was a torment to the people, so were Isaiah and Jeremiah. There are preachers to-day who torment some people. There is no faithful man who is not a torment to some people. Be patient and go on. They will wish you somewhere else, but be faithful and finish your work.

They will kill these two witnesses. Then what will happen? Verse 11, "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

This is the story of the two witnesses who shall testify in the City of Jerusalem in the last three years and a half of the history of Israel ere the coming of Christ with His saints. They will be killed and their dead bodies will lie unburied, and the people will make a regular Christmas time over them, sending gifts to one another. Oh! how the people will hate God.

These men were God's witnesses. There is not a believer in this house to-day, to whom God is not saying, "You are my witness." We cannot be God's witnesses until we have the power of God's Spirit upon us. So we read in the first chapter of Acts, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto

the uttermost part of the earth." I ask you, fellow believers, are you willing at any cost to live the rest of your days on earth, in the store, in buying and selling, in the home, in the church, everywhere, as a witness for Jesus Christ? If so, we must be content to be disowned by the world, despised by the world, counted strange people, we must be willing to be slandered, lied about and misjudged; but we will have the assurance of His approval, and when we meet our Lord will hear Him say, "Well done, good and faithful servant." Lord help us to say, "My spirit, soul and body are yours. Lord grant me grace to be patient."

A lady said to me the other day, "My life has become just wretched since I have become a Christian. My husband thinks I am hardly worth living with. I used to play cards with him and go to the theatre occasionally, but now I do not care for such things. I must love him. Pray for me. I want you to pray for me," she said. There may be some here whose lives are wretched, because Christ has made a division. As in Matthew, Christ said, "I came not to send peace, but a sword." Peace for everybody, but no peace with evil. If you are an out-and-out Christian, and there are those in your own home who have no sympathy with you, that is nothing to what will yet be. Be patient for Christ's sake. Love them until you love them into the kingdom. May the Lord grant it.

Our Father and our God, some of us have been thinking of the people in Armenia, men and women there who rather than deny Thee, O Christ, have said, "Kill me," and they have been killed. They have laid down their lives for Thee. And oh! the sufferings that are there to-day, those suffering worse in their

lives than those who died. And the suffering of those we hear of. It would be easy to die; but to go on day after day in these tribulations, in these trials, mis-judged, misunderstood, hated for Christ's sake, O God, Thou knowest how much of grace it requires. Help us to be quiet, meek and loving, and to go on with the work Thou hast given us to do, shining for Thee, witnesses for Thee. Grant us to live as Thy witnesses. Lord, Jesus Christ, help us to say from the heart, "I will do it. By Thy grace I will do it. Take control of me fully. May Thy presence be the great reality of life. While I stay in this world, Lord, I am Thine,—my spirit, soul and body, my time, my talents, all I am and all I have are Thine, O Christ." May we take the stand and stand to it. We ask Thee, O Lord, to let us know just what Thou wouldest have us to do.

Chapter 11: 15-19.

Instead of having a responsive reading to-day, I will take the time to answer a question. The writer of this letter containing the question has been for twelve years a Christian, and for ten years in actual service. There are certain passages in Scripture that have troubled him. It is quite possible that these passages may trouble others. Hebrews 3:6 to 14, specially the twelfth verse: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." That seems to refer to fellowship with the Lord on the part of those who are His,—fellowship or lack of fellowship. Having received the Lord Jesus Christ, we want to be sure of one or two things, and there is no reason why we should not. Christ said, "I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27 and 28. These words fell from the lips of our Lord Jesus Christ. There can be nothing in Scripture to contradict them. John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we have truly received the Lord Jesus Christ, why not be just as sure as we are that there is a heaven above us that we have everlasting life?

In the review of the quarter's lessons of the Sunday School, we find in the beginning of Luke's Gospel these words, "* * * declaration of those things which are *most surely believed* among us." Verse 4, "That thou

mightest *know the certainty* of those things, wherein thou hast been instructed." And it seems to me that Luke must have had in mind such a verse as this, Proverbs 22:21, "That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee." Unless, having received Christ, we will rest firmly upon the word of God, there is no rest for us.

One said, a few days ago, "I am not sure that I am saved. I wish I were sure. I cannot seem to get sure." I was astonished. I supposed they had rest. They are regular attendants at one of the Bible classes. I was led to give them this word, Ephesians 1:6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved," and urged them to live upon it. Now, fellow believer, if you have the least doubt about your eternal safety, why not take such a verse as that and live upon it? Take it this way, "He (that is God) hath made me accepted in the beloved." Be satisfied—not with yourself—but satisfied with Christ and His finished work, and rest upon His finished work. The next verse is helpful also, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." There are unbelieving believers. There are those who believe enough to be saved, but they are not in fellowship with Christ. They do not believe all the way through, and therefore they have not the joy of salvation. We may lose the joy of salvation. Salvation you cannot lose, if once you have got it: I should say Christ, for Christ is our salvation. Having received Christ, you have eternal salvation; but the joy you may lose, and I expect that is the condition of our friend. God is ready to

restore unto him, and unto any one, the joy of salvation.

The other passage that troubles him is in Hebrews 6:4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Verse 9 says, "But, beloved, we are persuaded better things of you." Now in the fourth and fifth verses there is not necessarily a single statement to indicate salvation. I think it is very likely that Balaam had all the things spoken of in these fourth and fifth verses. I think it is very likely that Judas Iscariot had all the things spoken of there. Balaam was surely enlightened. Judas Iscariot was enlightened. I suppose Judas preached and wrought miracles like the rest of them. If he did, it was by the Spirit. There are no more beautiful words on record than the ones Balaam spoke, and yet Balaam was a lost man. There is not necessarily anything in those statements to indicate a saved soul. It is knowledge spoken of here, and knowledge does not save. There is no salvation apart from the reception of the Lord Jesus Christ. I fear greatly there are multitudes in our churches who are not saved, who depend upon some experience they have had, or upon having been baptized. There is nothing under the sun that will save but an honest whole-hearted reception of the Lord Jesus Christ. Do let us search and see whether we are saved. It is possible to have light and taste the word of God and know the power of

God's Spirit, and not be saved; but once saved, there is no getting away from that.

Another passage on the same line is Hebrews 10: 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." It does not say after a man is saved; it says, after a man knows how to be saved if that man goes on in sin and rebellion against God's way, there is no other way but the Lord Jesus Christ. Now friends, if we have received the Lord Jesus Christ, if we can look into those eyes of fire searching us through and through, and say, "Lord Jesus Christ, I know you are reading the very thoughts of my heart, and I confess myself before Thee a hell-deserving sinner, and I do receive Thee, the best I know how. I accept Thee as my Saviour, I depend only upon Thy merits." Wherever there is a soul that can say something to that effect, that soul can take the word of God to himself, "He that cometh to me I will in nowise cast out." Then go on your way believing God every moment of your life, and as fast as the devil comes with his suggestions, take the word of God and say, "I know whom I have believed."

Take one word of warning. You cannot possibly, though you may be saved, enjoy fellowship with God while you knowingly tolerate any sin in your life. There is the cause of great lack of fellowship, and a great lack of joy, and it all lies with ourselves. Let the saved man turn to God with his whole heart, and put away every known sin, then he can walk with God in fellowship. "He cleanseth us from all unrighteousness." If you are looking for joy and peace while you tolerate what you know is wrong, there is no use in it.

You may seek peace as long as you live and never find it. You may pray until you are black in the face. You must put away the wrong thing and then walk humbly with God. Let us be in fellowship. May this help us.

Let us turn to the lesson for the afternoon, Revelation 11th chapter, the last few verses. I will read a portion, from verse 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; (the expression "art to come" is left out in the Revised Version, because at this time He has come) because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

We have here a synopsis of all the rest of the book. All that follows in the book is just an opening up of what is summarized here in these few verses. It says, "The seventh angel sounded." We read to you two weeks ago in chapter 10, verse 7, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he

hath declared to his servants the prophets." "When he shall begin to sound the seventh trumpet" then things will begin to be wound up to close this age, to bring in the better age; and the time will come when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ." If that is one of the facts most surely believed by you, it will be an inspiration to you. Until you know the certainty of this fact, that the Lord Jesus Christ is coming to reign on this earth, and all kings shall fall down before Him, you will not be as inspired as you might be. I think when I see Dr. Bonar in the kingdom, I shall say to him, "The kingdom is the Lord's" or "the kingdom shall be the Lord's," because he called my attention in the summer of 1881 to the last words in the prophecy of Obadiah, "The kingdom shall be the Lord's." And I have never forgotten it and always think of him in connection with that statement. I was riding with him, or walking with him, I have forgotten which, and asked him if he had read lately the Prophecy of Obadiah. I had been reading and feeding upon it. He asked me if I had noticed how it ends. "Oh! man, it's grand! The kingdom shall be the Lord's!" And all the years of his life, I believe, that man was filled with that great fact. He is now waiting in glory for the kingdom while we are waiting here.

You have this statement in the twenty-second Psalm. It begins with the words our Lord uttered on the cross when He died, "My God, my God, why hast thou forsaken me?" This Psalm gives a wonderful description of the sufferings of Christ on the cross, but the Psalm ends with resurrection and coming glory. Verses 27 and 28, "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the na-

tions shall worship before thee. For the kingdom is the **LORD'S**: and He is the governor among the nations."

I like to get passages grouped together that tell the same story, and very often in our missionary meetings in our own little church, we get hold of passages that tell of the glory of the Lord filling the earth. If you are not familiar with them, it is worth your while to put them down and memorize them. They are Numbers 14:21, "As truly as I live, all the earth shall be filled with the glory of the **LORD**." Here you have the statement the first time in Scripture. You have the same fact stated in Isaiah 11:9, "The earth shall be full of the knowledge of the **LORD**, as the waters cover the sea." And the same fact once more in Habakkuk 2:14, "The earth shall be filled with the knowledge of the glory of the **LORD**, as the waters cover the sea." One says "the glory of the **LORD**," Isaiah says, "the knowledge of the **LORD**," and Habakkuk says, combining the two, "the knowledge of the glory of the **LORD**." Now it is an inspiration in the midst of all the wickedness about us, in the midst of the coldness of the church and the strange things about us,—it is an inspiration to have in mind the fact that this planet, this globe shall yet be filled with the knowledge of the glory of the Lord. Things are dark, things are discouraging; but this fact is encouraging. But, you say, it will not come in my day. Let me help you to talk better than that. Are you a Christian? Are you a saved man or saved woman? If you are, it will of course be in your day, for your day will last forever. Do you not know the power of an endless life? Do you not know the joy of living forever? Have you not learned to look upon our sojourn here as but our child-

hood? We are all little children yet. We have not come of age yet. We are not fully developed. There is a joy, there is a power in this life eternal that is not in the telling. We must experience it.

The kingdoms of this world then shall become the kingdom of our Lord and of his Christ. This glory is fully stated in the Book of Daniel, the second chapter. We are told in the beginning of the chapter that it was in the beginning of Nebuchadnezzar's reign and in the fourth year of Jehoiakim's reign. Nebuchadnezzar was the king of Babylon. Daniel and his companions were captives at Babylon, and were in the college learning the wisdom of the Babylonians. Jeremiah was prophet in Jerusalem. Ezekiel was a young man at this time. In those days Nebuchadnezzar had a dream. The dream troubled him, but he forgot it, and could not tell it. In the morning he called his wise men together—(Daniel does not seem to be among them. Probably he was one of the youngest)—and said, "Tell me my dream, and tell me what it means." They were taken by surprise, and they said, "O king, live for ever: tell thy servants the dream, and we will show the interpretation." The king said, "No, tell me my dream." They said, "Such a thing was never asked of any man on earth. We cannot tell you that." "Well, then you will all be slain." As Daniel was about to be put to death, he inquired why it was; and when he was told, said "Give us time, and we will give the interpretation." And Daniel told Nebuchadnezzar word for word what he dreamed, and told him the interpretation of it. Do you remember the dream?

He saw a great image with a head of gold, with breast and arms of silver, belly and thighs of brass, legs of iron, and feet part iron and part clay. And he saw

a stone with no hands holding it, strike the image on the toes, and the whole image went to pieces, and became as the “chaff of the summer threshingfloors.” Listen to Daniel’s interpretation of the dream, for it covers the history of the world from that time on to the time of which we are reading.

“This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And where-soever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

There is no difficulty about these kingdoms. We know what kingdom followed the Babylonian. Nebuchadnezzar was the head of gold, the man of prophecy; then the Medo-Persian, the breast and arms of silver; the Grecian, the belly and thighs of brass; and the Roman, which is not ended yet and will be revived soon, now, with its legs, feet and toes of iron mixed with clay, and the stone struck the image on the feet. Verse 44, "And in the days of these ten kings, (the ten toes) shall the God of heaven set up a kingdom."

I think we have here the foundation of the two expressions "kingdom of God" and "kingdom of heaven." "The God of heaven shall set up his kingdom": the "kingdom of God" for God is the author of it; "the kingdom of heaven" for heaven is the nature of it; and "it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Some have told us that the stone, which they all confess is Christ, for He is called a stone, a foundation stone, a chief corner stone, has been pounding away at that image ever since Christ was here on earth. That is a very strange story. That is not in line with the dream and the interpretation. How could a stone strike the toes, when there were not toes to strike? The legs were not formed when Christ was here. How could a stone strike things which were not? That is a mistake. The ten toes have not been formed yet; but out of the commotion that shall be more manifest in Europe presently, there shall come the ten kingdoms, five in the land eastern, and five in the western; and there shall be a mighty ruler that shall have control of the whole in the days of the Antichrist. Then shall the Lord Jesus Christ come in His power and glory and strike

that thing on the toes and break it to pieces and scatter it to the four winds.

Some people tell us that the kingdom of Christ is something spiritual and not of the earth. Did not our Lord say, "My kingdom is not of this world." You are not of this world. Of course it is not of this world. It does not come from this world at all. The kingdom of God is from heaven, it is a heavenly affair. It will not come by amalgamating or assimilating the kingdoms of this world. (They shall be broken in pieces.) Our Lord when He shall come in glory shall break in pieces the kingdoms of this world. That is not the preaching of the Gospel, surely. You never heard of a missionary told to go out and smash to pieces the heathen. They strangely omit the commission of the missionary. It seems to be considered high art to skip hard places. Psalm 2:8. Now this verse is read again, again, and again at missionary meetings: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There they stop, because the next verse does not suit. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That is no kind of a commission for a missionary, is it? Let that stand where it belongs. That belongs to the time when Christ returns in His power and glory. Then, and not till then will God give the nations unto His Son. Not until then will all Japan or all India believe the Gospel. There is no promise that all nations will believe before Christ comes. Some will believe. The object of preaching the Gospel in this age, is so that the church may be gathered out; but the kingdom cannot come until Christ comes in glory to break up the nations that are against Him.

Daniel 7 tells the same story from a different standpoint. You have not here four metals, you have here four wild beasts. Daniel is given a remarkable vision. He sees four wild beasts, representing exactly the same thing, and the culmination is the same as the gold, silver, brass and iron of the Nebuchadnezzar vision. There is an overturning and breaking to pieces, and the kingdom comes.

But why should the metals of Nebuchadnezzar's vision be represented as wild beasts to Daniel? It is simply from a different standpoint. To a man like Nebuchadnezzar, gold, silver, brass, iron represent power; to a man of God like Daniel, power in this age is beastly. The nations of this world all have beasts on their banners: the lion of England, the eagle of the United States, and the bear of Russia. Did they know what they were doing when they put these on their banners? Confessing as loudly as they can, "We are a beastly people." And why a beastly people? "Because we roar like the lion, flap our wings and scream like the eagle, and growl like the bear." They acknowledge they are beasts. That is just what they are. That is just what power is on earth.

I wonder what you would say to a question I have asked a number of people. I only say what they say. Can a man who is a consistent Christian be a politician? The answer I have got invariably is, "I do not know how." There seems to be something that won't work in these two things. There is something in government, whether it be that of City, State or Republic, that does not seem to fit in at present with the principles and characteristics of a man of God.

Daniel tells us this whole thing is to be headed by a wicked one. Verse 25, "And he shall speak great

words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” This is the same three years and a half we had last week. “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” “Under the whole heaven” that certainly means on the whole earth. So you have the story of our lesson to-day twice told in the Book of Daniel, the second and seventh chapters, told from two different standpoints. Let us read on.

Revelation 11:16, “And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast; because thou hast taken to thee thy great power, and hast reigned.” The living creatures are not seen here. Why? I do not know, unless it be for this reason, the living creatures are so identified with Christ, that when Christ is seen reigning, they are lost, they are swallowed up in Him. The living creatures are the Cherubim. If we are Christians, we are a part of these living creatures, a part of Christ.

Verse 18, “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”

Why are the nations angry?

I was asked to-day by one who I thought knew, "What is the difference between a premillennialist and a postmillennialist?" It is wonderful how often we hear a thing and do not take it in. Those who look for the coming of the Lord at the beginning of the thousand years are premillennialists. Those who think He will not come until the end of the thousand years, are postmillennialists. Taking the Bible to mean what it says, I do not see how any one can be a postmillennialist. If you are, God bless you.

When He comes, what will happen? The nations will be angry. Nations get angry now. They say Turkey is getting angry at us. It may mean much or little. Why angry? Because they are against God. Why does the carnal mind get angry? Because it is at enmity with God. The nations are not to be converted before Christ comes. Christ comes, and the nations are all in arms against Him. They will cry to the rocks and mountains to fall on them. Chapter 1:7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." A postmillennialist must believe that Christ will not come until the nations are converted. If the nations are converted before Christ comes, why do they wail? Why are they angry? Is it not as plain as noonday, the nations are not converted? They are in wrath, they are angry that Christ should come.

The time of the coming, this coming, is the time of the resurrection. Not the resurrection of the ungodly, but the resurrection of the righteous, the beginning of the thousand years of peace and prosperity. "Blessed and holy is he that hath part in the first resurrection:

on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Should you as a Christian, die to-day, you would be instantly in glory with Christ, unspeakably happy with Christ in Paradise. "Absent from the body, present with the Lord." But you do not get your wages, crowns, or rewards when you die. Those who are in glory are waiting for us, that together, when we meet before Christ's judgment seat, we may get our wages. If we are saved, we are saved through Jesus Christ, and equally saved. There are no degrees in salvation. But all saved people will be judged according to their works, and rewarded according to their works. There are degrees in glory. All are equally saved, but rewarded according to their works. If they are lost, they are lost because they have rejected Christ. Some people say heaven is the same heaven for everybody and hell is the same hell. That is not so. There are degrees of rewards and degrees of punishment. And at this time the saints will be rewarded, but "he will destroy them which destroy the earth," and that know not God. 2 Thess. 1:7 to 10, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

If then He will let His wrath fall upon the ungodly, after the church is taken, although there may be many conversions, it is for the punishment of the living nations.

Make a note of Joshua 3:11 and 13, "Behold, the

ark of the covenant of the Lord of all the earth passeth over before you into Jordan. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." Chapter 4, verse 24, "That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever." Here we read concerning the ark, the ark of the covenant, when Jordan was divided and Israel was brought into the promised land. These things were wrought that all might know that God is the living and the true God. In the last verse of our lesson we read about the ark of his testament, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Let me give you one clause that has helped me the past few days. I have noticed this, that the first recorded utterance of Christ is in these words, "Wist ye not that I must be about my Father's business?" Luke 2:49. Put along with that the last recorded utterance, Acts 1:8, "unto the uttermost part of the earth." About my Father's business unto the uttermost part of the earth. Some of us are looking for a company of people who meet together just to be about our Father's business, Sunday, Monday, and every day of the week, to reach out the Gospel to others, so that the Lord may come. Let each of us ask God to help us to be ever about our Father's business to the ends of the earth. May the Lord grant us to be living that kind of a life.

O God we do thank Thee that the time will come when the kingdoms of this world shall become the kingdom of our Lord and of His Christ. And O God, lay it upon our hearts to hasten that time. Help us to be about our Father's business now. May we this day, the rest of this day, do nothing that is not our heavenly Father's business, and may nothing be tolerated in our lives that is not right. May we never cease praying, "Lord send forth laborers into Thy fields." Some can go, some cannot, but we all can pray. Lord take us, make us manifestly Thy people, waiting for Thy coming, and living to hasten it.

Chapter 12.

This being the first Sunday of the new month, let me give you a little statement of progress in missions. You remember our two-fold object is to know God and to make God known. This is the only object we have, whether we meet here or in my own church, or in the various Bible classes, to know God and to live to make Him known. He has given us of missionary money, the past three months, over \$8,000, all of which has come, as we have told you, voluntarily, freely and unsolicited, we simply tell the story. Of this eight thousand dollars, the various Bible classes gave over two thousand, and my own congregation of two hundred people gave \$1,250. I was so amazed at the figures, that I went all through the books again to see whether I was right, and I found it even so, and a little more. With what has come in the past few days, they have given over thirteen hundred dollars. We thank the Lord for the work of His Spirit on our hearts, and wonder what He might do if we were wholly His concerning His service.

The expense here, since last September has been the expense of the hall, some books and some printing, amounting to about \$900, and of that amount your offerings have come to \$700. The committee have had the privilege of paying \$200 of the \$900. I heard one of the committee say it was one of the best investments he had ever made. At the present moment our current expenses are perhaps ten or fifteen dollars in arrears. During the next two months, to the end of May, at

which time all the Bible classes close, as sixteen services a week up to that time is all one can stand, we hope that the Lord may turn the hearts of the people so that at the end of the two months we may have a surplus for missions. I should say that the amounts handed in privately for missions have been several hundred dollars.

Before beginning our lesson for to-day, another very interesting letter has come in which I will take the time to look at a moment. It is very difficult, at least it seems very difficult to make one's self understood, and therefore we are glad to have these questions, for although we may aim to make it as plain as possible, there seems to be something in the air, something around us that endeavors to give people a wrong impression. Let us go to the book. Test everything by the word. The letter reads, "Did you mean to say last Sabbath, when you spoke of wilful sinning, after having knowledge of the truth, that it does not make any difference how much a person sins after accepting Christ, he is saved all the same?" I do not think I ever said that. I am sure I did not mean to say that. The writer goes on to say, "I, myself, cannot see why the passage in Hebrews does not apply to the saved souls of sinners. Perhaps you would say that continuance in wilful sin proves the individual had not been converted?" Yes, I think that is what I would say. There is no salvation there, so far as we are able to judge. If a man is living an openly sinful life, persisting therein, he gives no evidence, so far as we can judge, that he is a saved man. This verse may help some one, (1 John 2:19) "They went out from us, but they were not of us; for if they had been of us, they would no

doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2:1, "These things write I unto you, that ye sin not." We are forbidden to sin. There is no permission to sin. We are not to sin. Surely the child of God makes many mistakes. I think we might call them sins. We are apt to make light of sins and call them mistakes. Look at what Scripture calls sin. Proverbs 24:9, "The thought of foolishness is sin." James 4:17, "To him that knoweth to do good, and doeth it not, to him it is sin." "To him it is sin," not a mistake, but sin. 1 John 5:17, "All unrighteousness is sin." I think we had better just call them all sins. Whatever is not right, is wrong. Whatever is not holy is a sin. Spurgeon used to say, "Whatever the Lord Jesus Christ would not say, or think, or do, that is a sin." That is a very apt way to put it. I think he is right. The child of God makes many mistakes, commits many sins, for he is a learner in God's school. "Can one be a child of God and continue in a known wrong?" If he is truly a child of God, and does evil for a time, I am sure the Lord will bring to repentance and to Himself any such soul. "Can he be a child of God and go on in wilful sinning?" I don't see how he can be. But when the sinner repents, (Romans 8:1) "There is therefore now no condemnation to them which are in Christ Jesus." That is what the Lord has shown me. If we truly receive Christ, we are under the blood, we are children of God. Now, if we are overtaken in a sin, as Simon Peter was, that does not prove that we are not a child of God, for every child of God may do wrong; but a true child of God will do as Peter did, and with tears and true penitence return to God. He who keeps along sinning and gives

no evidence of repentance, that person is not a child of God. You might read a few sentences in last Sunday's report: "Take one word of warning. You cannot possibly, though you may be saved, enjoy fellowship with God while you knowingly tolerate any sin in your life. There is the cause of great lack of fellowship, and a great lack of joy, and it all lies with ourselves. Let the saved man turn to God with his whole heart, and put away every known sin, then he can walk with God in fellowship. 'He cleanseth us from all unrighteousness.' If you are looking for joy and peace while you tolerate what you know is wrong, there is no use in it. You may seek peace as long as you live and never find it. You must put away the wrong thing and then walk humbly with God. Let us be in fellowship." Let no one say, please do not say, that I ever said that you can sin as much as you please and be a Christian. If we are children of God, let us turn away from every known sin and walk humbly with God. Let us walk in the light.

Let us turn to the lesson for the afternoon, Revelation 12. As we go on now with our studies, remember that we are looking into the details of the last three years and a half before our Lord shall come back in glory, the last half of Daniel's week, the last part of the great tribulation, just before our Lord's return in glory. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the

stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days”—1,260 days. That period of time gives the key to the time of the events of our lesson. The story of to-day is a wonderful story; yet I believe we can get light upon it which will help us very much. It begins with a story of a woman. Just try and imagine the whole thing. These are signs and symbols, but they are explained. Here is a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars. And there is a child given to this woman, and the devil seeks to kill that child, but the child is caught up to God. There are others who are killed, the seed of the woman, and others who continue on the earth. The devil tries to kill them, but God takes care of them. And there is war up in the air, Michael and the devil contending, but Michael is victorious and the devil is cast down to the earth, and the cry is, “Rejoice, ye heavens, and ye that dwell in them” because the devil is cast out of the air.

Now what can we make of all this. Let us remember that in the fourth and fifth chapters the church is taken up. This is after the time of the taking up of the church. The woman clothed with the sun, the moon under her feet and having a crown of twelve stars makes us think of a dream one had once away back in Genesis. The whole Bible is one book, and if we only

believed it, we would not have so much trouble with Revelation. I have often thought it would be nice for a number to meet together just to study the word, take up the facts all the way through and catechise one another about them. If we could begin at the beginning and read it all through, and keep the connections all in our minds, I think it would be the plainest of books. We have with us a teacher, the Holy Spirit.

This woman takes us to Genesis, and we read that a man dreamed one night that he saw the sun and moon and eleven stars all bowing down to him. And he told the dream to his brothers and father. His brothers did not like that kind of dream. They saw what was in it. They did not need Joseph to tell them what the dream meant. Even his father did not like it. His father said, "Do you mean to say I and your brothers are all going to bow down to you?" The time came when that dream was actually fulfilled. So Joseph's dream of the sheaves was a duplicate of the other dream. Joseph was in one sense the head of the twelve tribes, the father of the two men, Ephraim and Manasseh. Our Lord came from Juda, not from Joseph, but the birthright was Joseph's. Therefore there is a reason why the dream of Joseph should be associated with this story. "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." 1 Chron. 5:2.

Now we are coming in this story to the time of Israel's redemption, to the time of the inheritance, to the time when it shall be manifest whose is the birthright. And this woman is certainly suggestive of Israel. It is the time when God will be dealing specially with Israel. When any particular corner of the earth is to the front in our days, the papers get full of it, and give

their columns to that particular topic. Now the time has not come when the newspapers give all the first page to Israel, not yet; but a little later we may find it, if we are here, or the people will find it, who are here. A little later Israel will be to the front again, and they will be the great people in whom the earth will be specially interested. Then they will see the significance of the sun-clothed woman. The sun certainly refers to the Sun of Righteousness, clothed with the sun, clothed with righteousness. "The Lord is a sun and shield." You and I will shine like the sun in the kingdom of our Father. The moon may represent ordinances, or those things which reflect Christ. The twelve stars may mean the twelve tribes or the twelve apostles. So the whole story concerns Israel.

What about this child? The woman is in travail and pained to be delivered. We cannot understand this if we have not read Isaiah 26:17. "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD." It is the time of the deliverance of the earth. Israel is to be the deliverer, or Israel's child. Isaiah 66:5, "Hear the word of the LORD, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed." Once more in the Prophecy of Micah we find a reference to the same facts. Here in the fourth chapter and tenth verse and in the fifth chapter third verse, you get light upon this woman's child, 4:10, "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even

to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." 5:3, "Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." Take one other word from our Lord's words the night before He was crucified, the sixteenth chapter of John, 14, 15, 16, and 17. I have no doubt all were a little surprised when we were memorizing this chapter when we came to this verse, in the midst of those beautiful words our Lord was saying. "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, what is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of what I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." (Now mark.) "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

There is light upon these days, the story of Israel's

travail, Israel's tribulation, just before the coming of our Lord Jesus Christ.

Who, then, is the woman? The woman suggests Israel, with Christ as her righteousness, all things under her feet, the twelve tribes and the twelve apostles to the front, and the kingdom about to come.

Who is the child? Those who are slain at that time for their testimony. Those who are slain for Christ's sake. In Armenia you have three classes of people probably, among those persecuted there. There have been those who have been killed instantly, not given time to say, whether they would accept Mohammed or not. Others have been persecuted and gone on some distance through tribulation and then slain; while others have gone all the way through. It will be just so in the time of the Antichrist, those who will be put to death instantly, those who will go some distance through the tribulation and then be killed, and those who will go all the way through. This child includes perhaps all of these, at least some of them who will die for Christ. You will say, "How about being caught up?" Well they are with the Lord. You say, "The man child is to rule the nations with a rod of iron." In one verse in the second Psalm we read, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Rev. 2:26 and 27, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." Here again the man child is to rule with a rod of iron, and once more in Revelation 19, "And out of his mouth

goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." When our Lord comes back in His glory, He shall rule with a rod of iron.

There is something peculiar about this millennial reign that is coming. It will be a reign of peace and prosperity on the whole earth, but a reign of swift judgment on sin, so terrible, so swift, like that visited on Ananias and Sapphira, that all will submit to Him. Judgment upon the enemies who openly rebel against Him will be so swift, that they will smother their rebellion, keep it in their hearts until the devil comes out of the pit. Psalm 66: 3 and 18: 44.

Who is the man child? The martyred redeemed of Israel, who will share with Christ in this reign. These martyrs will share it along with the church of Christ. Then do you think possibly the man child includes Christ and all His redeemed? In this lesson to-day, it is the redeemed of Israel. In the promise to the overcomer, it is the Church, but both are named with Christ. This woman is not Mary the Mother of Jesus. Christ was born away back in Bethlehem. It certainly seems to indicate that the man child is Christ who came from Juda, the seed of David, along with all who will be with Him in His millennial reign.

Why should the devil hurt this man child? Because that is his business—to kill people. He is a murderer from the beginning. From the beginning, away back in the Garden of Eden, he inspired Cain to kill Abel. He tried to kill all the Israelites in Egypt. He tried to kill all the children in Bethlehem when Christ was born. It is the devil's business to kill people. He has been at it ever since Abel was killed by Cain. Our newspapers indicate how much he is pushing the busi-

ness now, this killing people. The devil will at this time try to kill this child, but God will take the child out of Satan's power. Satan cannot hurt any child of God, even though he kills the body. We read a little later that they overcame by dying. They overcame by the word of God. There are people who live by having the mark of the beast, by becoming worldly. They get along in the world by conforming to the world. Those who die rather than conform to the world, they overcome. How do they overcome? By dying. To them that overcome, death is victory, for to the child of God, death takes us out of the body to be present with the Lord, and gives us a part in the first resurrection. Let us die for Christ if need be.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Where is the wilderness, where God will take care of Israel in these days? He knows. He has a place. We do know this. In the days of Ahab when Elijah was all alone, the Lord hid him and took care of him. He only served God and he almost said, "What will you do without me?" And the Lord told him to go and anoint his successor. He was also told He had seven thousand hidden ones that had not bowed the knee to Baal. If it is His pleasure that we die, that is sure gain. If it is His pleasure that we stay on the earth, He knows how to take care of us, to protect us. He hid Jeremiah and Baruch that the king could not find them. He will hide us with Himself in glory or some

place on the earth. He will have a way of taking care of Israel on the earth in these days.

Verse 7, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." We read in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Did you ever think that possibly the reason why you feel so blue some days, you cannot seem to rise above your circumstances, you cannot explain,—did you ever think that it might be due to evil spirits about us? It is sometimes due to our own physical condition, but sometimes it depends upon that which is around us in the air. At one time Daniel only began to pray and Gabriel came to him instantly. But in Daniel 10:10, there is a different story which gives us light, perhaps, upon this war in heaven. (Read from the tenth verse to the end of the chapter.) Now friends, this is as true for you as it was to Daniel. From the day that you earnestly prayed to God, your prayer was heard. You have not got the answer yet? There's a good reason for it. Daniel only began praying and Gabriel came to Daniel in a moment, while he was praying. On another occasion he was hindered three weeks while evil spirits had conflict with him and Michael the archangel came to help him. In Jude we read about Michael the archangel and the devil contending about the body of Moses. What will be the bone of contention here? It seems to me, the taking up of the saints. These Jewish martyrs will lead to this conflict up in the air between the devil and Michael and the angels; but notice that Michael will be vic-

torious, and the devil will be cast down out of the air to the earth. We think there is devil enough around now, with all his evil works everywhere. There is surely; but what a time it will be when he is here as he never has been hitherto. He will be doing his very worst, because he hath but a short time. And how will he do concerning those who are still living? He will try to kill them all.

Verse 15, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Now we only need to read Jeremiah 46 and 47 to see the meaning of this conflict. The armies of Babylon were there compared to this conflict. In this time of which we read, the devil will have stirred up the armies of the earth to wipe off Israel from the face of the earth, but God will provide a deliverance for the woman. By the word of the devil and by the power of the devil, by his lies, and by his deceit, the nations will be stirred up against God, even as they are stirred to-day, and they will war against Israel, but God will help her, actually have the earth open her mouth as He did in the case of Abiram, Korah and Dathan. God will help His people and overthrow the enemies of His people.

We want to take as our last word verses 10 and 11. But before we come to that, let us go over the ground a little. This is one of the most perplexing chapters in this whole book. But it seems it ought to be per-

fectly clear. It seems to be like this: At this time of which we are reading, the beginning of the last three and a half years of the tribulation, Israel being specially to the front, the nations hating her, inspired by the devil so to do, attempting to wipe her off the face of the earth, trying to exterminate her, as Pharaoh tried to do, as kings have tried to do ere this, the nations attempting to exterminate Israel, God will interfere in her behalf. While many will be slain, some will live through the tribulation, and at the very worst point of it, Christ will appear in His glory for their deliverance. Here is our lesson: This same adversary is working against God with all his might, and against the people of God. He is doing the worst he is allowed to do at this time. We are either overcome by him, or we are overcoming him. Take the facts given in the tenth verse, let me read it, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." I say let the assurance that the kingdoms of this world shall become the kingdom of our Lord so inspire us that we shall have no fellowship with any of the works of darkness, but shall overcome Satan and his hosts. And let me this resurrection day pass on a thought, Phil. 3:10, 11, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I might attain unto the resurrection of the dead." This is what I have been saying about it. It fits right in with the remarks with which we want to close. What was the Apostle Paul seeking in this verse? Was he striving to attain unto the resurrection? I frankly say,

I think not. Was he striving to be saved? We say no, because any one who accepts Christ is saved. We have eternal life. Our sins are forgiven us. Was he striving to attain to the first resurrection? I think not. He did not need to. Don't you want to take part in it? Yes. If we have received Christ, we are sure of a part in the first resurrection. It is included in the promise, it is part of our redemption. We do not need to strive for it. What was Paul striving for? I believe he was striving for such a life as we read of here, complete separation from every dead person and thing. It is a combination of words found nowhere else in the Bible. I believe Paul had no reference to his body. He wanted to live so separate from every dead thing that he might glorify God, he meant earthly things, and warns us to turn away from these things because we are children of God, redeemed by the precious blood, having nothing to do with all the dead things around about us. Away with all formality or going in worldly ways. Stand separate from every dead thing and every dead person. God knows how to take care of His people, and He will use us all He can. The Lord give us the victory by the word of His power.

Chapter 13.

I will take the time to answer two questions.

“‘He led captivity captive, and gave gifts unto men.’ Does this mean that all the Old Testament saints rose from among the dead?” When Christ rose, Scripture does not say all the saints rose. Scripture says that many bodies of the saints arose. That is all I know about it. Of course they must have been some of the Old Testament saints. It does not say all. We have no right to believe all.

“Please explain about the body and bride of Christ. If we are the body, who is the bride?” A great many wise people are writing about that matter now. It is a little misty. It is not quite clear. Take what is plainly written, and hold fast to that, and what is not plainly written hold for light upon it. We are the body of Christ. That is clear. That is emphatic. There is no doubt about that. The church is the body of Christ. Can the church be the body and the bride also? Some think not. I remember the story of Eve. Eve was a part of Adam’s body. Adam said concerning Eve, “This is bone of my bone and flesh of my flesh.” Eve was in a sense Adam’s body. She was also Adam’s bride. Paul uses the story of Adam and Eve and says, “This is a great mystery: but I speak concerning Christ and the church.” If Eve was Adam’s body as well as his bride, there is no reason why the church should not be the bride as well as the body of Christ. I do not insist upon that. Some Bible students believe that the bride of Christ is an election out of Israel.

Isaiah speaks of Israel married to the Lord. Well, we will not quarrel over that. Let us thank God with all our hearts that having received the Lord Jesus Christ we are as much parts of His body as our hands are members of our bodies. There is no difficulty about that. If we just receive that, and hold that fast, it will fill us with great joy; and if Israel shall turn out to be the bride, an election out of Israel, we know this much, we shall be nearer than the bride. What you are sure of, hold fast to. We are sure of this, the church is the body of Christ. It will open up grandly some of these days.

We turn to the lesson of the afternoon. Revelation 13. This chapter is divided into two sections: one concerning the beast, and one concerning the false prophet. In the twelfth chapter the devil was very prominent. In the thirteenth you have his partners, and in the twelfth and thirteenth you have the trinity, the trinity against God, the Father, the Son, and the Holy Spirit, the trinity of the devil, the beast, and the false prophet. In the end of chapter 19 you find the beast and the false prophet go to the lake of fire. In chapter 20 you find the devil in the same place. They are an evil trinity.

Revelation 13:1 to 10: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world won-

dered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

From the Garden of Eden down to Paradise restored, the devil is manifest as the enemy of God and of Christ, and of God's people, and there have been many leaders under his control, manifesting his character. Cain was of that wicked one and slew his brother, Abel. With Cain he began, so far as man is concerned, to turn them from God, to turn them against God and against His Christ. Pharaoh and his priests, his magicians, are samples of the beast and the false prophet; Ahab and Jezebel; Absalom and Ahithophel; and those of to-day who have been doing the devil's work lately in such power in Armenia. They are all in the same line as these two of whom we are reading in this lesson. But the worst are yet to come, the two in this chapter. All these names I have men-

tioned, with many others like a Nero and a Caligula, will be rolled up and summed up in these two, until Christ shall come and destroy them in the lake of fire. Let me anticipate a future study, and read that statement. Revelation 19:19 and 20, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." That is the end of these two men, of whom we are reading in this chapter to-day.

The length of the period during which they shall do their work, gives the key to the time when it shall be done. The period is mentioned as forty-two months, verse 5. We have already met that period in the previous two chapters four times. In chapter 11 it is spoken of in verses 2 and 3 as forty-two months and as a thousand two hundred and threescore days, the same period, the period of the two witnesses, God's two witnesses who shall stand for Him in the days of this great tribulation. We had the same period in last week's lesson, when Israel shall be wonderfully preserved, notwithstanding the devil's hatred. Verses 6 and 14 of chapter 12. And so we say the length of the period gives the key to the time when this beast and false prophet shall be manifest, the last three years and a half ere the Lord comes back with His saints. I have referred to two or three passages concerning this. I am not sure that I have read them to you. Let me read them to you. Jeremiah 30. Mark carefully

the very words. I will read from verse two: "Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the LORD their God, and David their king, whom I will raise up unto them." That is the story of this time, the time of Jacob's trouble, but he shall be saved out of it. Let me read one other passage from the Old Testament, Daniel 12, the first two verses, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: (Michael the archangel who is spoken of as caring for Israel) and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting con-

tempt." A third reference from the lips of our Lord Jesus will be sufficient upon this matter just now, Matthew 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

How do you know that this time has not passed? Because the resurrection of the dead has not yet taken place. Is there any other way that you know that this time has not yet come? Our Lord Jesus Christ has not yet come in His power and glory. Immediately after the tribulation of these days will the Lord come in His power and establish righteousness on the earth. This is the time, then, of Israel's trouble, of Israel's deliverance. It is very interesting to notice in our days the many references to the history of the Jews. I hold in my hand the April number of *The Jewish Era*, and there is in it an article taken from the *Review of Reviews* of January. I will give you a little from the beginning of it. This is an article translated by a Jew from the *Jewish Gazette*, entitled "A Jewish Kingdom in Palestine."

"This writer places the time of the Jewish deliverance in the year 1900. In brief he says, 'the disturbances in Turkey will continue until Christians will be massacred and a Mohammedan revolution take place; the Sultan will be murdered and all European powers

press into Constantinople. Anarchy will reign over the whole land, and an International Commission will be chosen to restrain the blood-thirsty Turks from their deeds, and to maintain order. (This is a prophetic outlook, you see.) The Turkish provinces will be divided, and turned over to different European powers for administrative control, while Asia Minor, Syria and Palestine will remain under the supervision of the International Commission. In the latter two provinces an uprising will take place which will surpass all others in cruelty. The Commission will be powerless to do anything in the matter. The United States will demand redress for her missionaries that have been murdered and all diplomats will await the result impatiently, the people becoming very restless desiring to see the end. Finally, ambassadors are called in to give advice. Lord Adams opens the conference, and a resolution is offered to found a kingdom. Russia makes the proposition to give the land to the Jews. The English ambassador asks in astonishment, 'Will the Jews go? What will our neighbors the Rothschilds say? Will they leave the banking houses and boards of trade and take ship for Canaan?' Lord Adams says, 'I have a contract in my possession from the three financial kings, Rothschild, Baron Hirsch and Baron Barnato, who have agreed to lease the Syrian province for ninety-nine years. Through this syndicate they will bear all the expenses and bring the Jews to the Holy Land.' The English ambassador laughs, 'ha! ha! That is patriotism in the right direction, as it will result in profit. I would like to have a share in the game.' The minister of war says, 'What steps must be taken to found the kingdom?' Answer, 'A conference will be called to elect the person who

shall reign over Judah and Israel.' Lord Adams says, 'My opinion is the king must be a Jew by all means.' Lord Balfour: 'That is not necessary, he only needs to be greatly devoted to them, and have their confidence. He must know their customs and character. It is impossible to find a Jew whom all Jews would like, and who would be free from envy and jealousy. He must be one who is recognized by all classes of Jews and does not lack wisdom. To be a king of the Jews more is needed than to be a well-built man of fine appearance. He must be wide-awake and up to date in the affairs of the present time in other lands beside his own. He must be a multimillionaire in order not to be bribed by the money kings—and there is only one in all Europe.' Lord Adams answered, 'You mean Lord Roseberry, as he has millions to squander.' The finale is that England nominates Lord Roseberry, who is unanimously elected king over Israel in Palestine."

The interesting thing of it is, it is so wonderfully in the line of the prophecies. This is not so, it is supposed to be so by and by. Papers are written everywhere running on these lines, and these times we are reading of in Revelation is the time of Israel's restoration, because when Christ comes back with His saints He will find them in awful trouble in their own land. The deliverance will come at this period.

To understand concerning this beast requires some previous Bible study. We will turn to Daniel 7. In that chapter you have a repetition from a different standpoint of the story in Daniel second chapter. In Daniel 7 the prophet sees four wild beasts coming up out of the sea. The principal sea of Scripture is the Mediterranean Sea, and it is quite possible when you read of the sea the reference is chiefly to that sea,

around which these kingdoms were. There may not be any reference to the Atlantic or Pacific Oceans, but just the sea around the known countries of that time. Daniel in his vision sees coming up out of the sea these wild beasts. And then he says, upon the fourth beast, verse 8, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 25, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Here is evidently the same person of whom we were reading in Revelation 11 and 12, and the same period of time,—a time and times and dividing of time, three years and a half, twelve hundred and sixty days, forty-two months; and this period is only found in Daniel and Revelation, twice in Daniel and five times in Revelation. We will read on, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Your Bible would be a much plainer Bible if you understood the kingdom, whenever it is referred to, to be a kingdom on the earth. The Bible is full of a kingdom on this earth. As I have just read to you, "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*," that certainly means on the whole earth. Whatever

may come in the immediate or near future, there is a time coming when this long sin-cursed planet in which we live shall be the kingdom of our Lord Jesus Christ, when all business shall be done in His name. There shall be war no more, and prosperity shall be the order of the day, with righteousness and peace everywhere; and we, if we are children of God, shall in those days be in our glorified bodies reigning on the earth. Probably some of our children, or children's children may be living on the earth in those days; but they will have to pass through a terrible ordeal before they come to it, in the days of the Antichrist.

In Daniel 11:36 to 38 you have the same person. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women (that is Christ, for whom all the Jewish women looked) nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." "Neither shall he regard the God of his fathers;" some think from that statement that he has got to be a Jew. It is not very clear unless that statement makes it clear. "He shall honor the God of forces." Forces, electricity, power, margin "munitions." He shall not honor the living God, but honor power. Power shall be honored by this Antichrist, this wicked one.

Second Thess. 2. Here is the story of one, (verse 4) "who opposeth and exalteth himself above all that

is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." What will happen to him? (Verse 8.) "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders." There is the same story in Daniel 7:11, 2 Thess. 2, and Revelation 13. We called him the Anti-christ, and yet the word "Antichrist" is not found in Scripture except in four places. The Apostle John is the only one who uses the word "Antichrist." In the passages we have read he is called the man of sin, the lawless one, the wicked one. Let us look at the passage in which John calls him Antichrist. 1 John 2:18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists." Verse 22, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Some would have us believe that the Church of Rome, the Roman Catholic Church is the Antichrist. Wherever there may be of Antichrist in the Roman Catholic Church, there is probably just as much in the Protestant Church. The Church of Rome denies neither the Father nor the Son. She makes something of the Father and the Son. It is a larger story than any church so called. Once more in 1 John 4:3, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." And the other passage, 2 John 7: "For many deceivers are entered into the

world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Let me give you the Revised reading of that passage, "For many deceivers are gone forth into the world even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist."

The spirit of Antichrist is easily recognizable. The spirit of Antichrist includes everything that goes against Christ.

Here's an item from an English paper entitled "The Modern Christ."

"In past generations the religious world has been taken up with doctrines or sacraments, or ceremonies, or ecclesiastical constitutions. But in our day it is 'Christ.' Within our memory His name was rigidly excluded from the Press, and was reviled by infidels. But to-day it is on every one's lips: on all sides He is the subject of study as a teacher, and a philanthropist; as the 'elder brother' of mankind; as He is 'revealed in history and glorified in art.' But it is as the Christ of Theosophy and not the Christ of God; it is as the example of a man, not as the Saviour of lost sinners; it is as the head of the human race, and not as the Head of His Body the Church; it is as the fulness of human perfection and not as 'the fulness of the Godhead bodily.' All this is significant as a sign of the times! The Christmas Number of the (*American*) *Biblical World* (of over 140 pages), is occupied wholly with this subject, describing 'the Hall of Christ' about to be erected at Chautauqua, solely for this study. Here is to be collected a library of 'the lives of Jesus': another room will be devoted to a collection of engravings, photographs of great pictures, statues, etc., of Christ. Its object is to accommodate 500 students, and to pro-

mote 'true social and political reform,' 'which are daily building up a civilization founded on the broad doctrines of the Fatherhood of God and the Brotherhood of Man!' Truly the times are preparing for the cry, 'Lo, here is Christ, or lo, there,' but it is the true preparation for Antichrist. These will be his great principles. He will unite all sections of mankind, all religions, all nations, and thus prepare the way for his own reception and worship. The whole aim of the religious movements to-day, is to shut out the Christ of God, to get rid of the Saviour of lost sinners, to do away with His atoning work and His redeeming blood, to strive to bring about 'good will to men' without 'glory to God,' and to establish a millennium without Christ!"

That is the way that people across the water view some of these things. Perhaps they are nearly right. Things are rapidly developing for the appearance of this Antichrist, who in the eyes of some will be all that is to be admired and they will worship him.

He will rise up out of the sea. The sea suggests nations, people, out of the midst he will come. The heads and the horns and the crowns are easily understood. Daniel 7:17 explains them. "These great beasts, which are four, are four kings, which shall arise out of the earth." The horns and crowns indicate power and authority. (Rev. 13:1.)

If you will notice the beasts in Daniel 7, you will see in one person the combination of the three of Daniel's wild beasts. John sees the three in one. This one has the qualities of three of Daniel's wild beasts, this dragon, to whom the devil gave his power and seat and great authority. (Rev. 13:2.)

Do you remember the words of Christ, "I am come

in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive." For he will accept from the devil what Christ refused. The devil said to Christ, "Bow down to me and I will give you the whole earth." There will be something like a resurrection nature about him, one living from the dead, as it were. (Rev. 13:3.)

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" What a contrast between this and the song of Moses in Exodus 15, "Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

You will notice four things given unto him in verses 5, 6 and 7, a mouth speaking great things, power to continue forty-two months, power to make war against the saints, and power to overcome them. He will put to death the saints, and God will let him do it. It is a strange thing that God allows the devil to persecute the Christians. Rev. 2:10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." We are told not to fear death. Since the day that Cain slew his brother Abel, the devil has been keeping up that business, of killing the children of God. It is the worst he can do. He has not got through with his work yet. It will be worse until the better time. As the Armenians have been laying down their lives, so we must be willing to lay down our lives rather than deny the Lord Jesus Christ. Rev. 13:8, "And all that dwell upon the earth, etc."

O believer, this is the great question, where's your name written? It may be written on the earth. It may be written large on the earth, but if so, there is nothing in it. Our Lord said in Luke 10, "Rejoice not in this, that the saints are subject unto you; but rather rejoice, because your names are written in heaven." How can one tell if his name is written in heaven? Just this way. Have you seen yourself to be a sinner, and do you honestly receive the Lord Jesus Christ, who died on Calvary for you, who rose from the dead, who is at God's right hand, do you receive Him as your Saviour, and trust only in His precious blood? Then your name is surely written in heaven. Blessed be God for that assurance.

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." We overcome the enemy by patience, by faith, by steadfastly believing what is written, and being willing to endure even unto death.

Let us look at the last section of the chapter, the companion of this beast. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." He may look very lamblike, but he did not appear very lamblike when he spoke. When Jacob deceived his poor old blind father, Isaac said, "The hands are the hands of Esau, but the voice is the voice of Jacob." We may look like Christians, but if our characters are not Christlike, we are none of His.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." And so, devil worship is what we

are coming to. There is devil worship in France now. They are actually worshipping the devil, and make no secret of it. I quote from *The Watchword*.

“Devil worship has been introduced into Paris, France. His disciples are in three orders. First and most prominent, the woman. The initiated takes a solemn oath: ‘I abjure baptism and the Christian faith, I repudiate obedience to God, I deny the sacraments and trample upon the cross; I swear fidelity and vassalage to the Prince of Darkness.’ Then the neophyte is rebaptized in the name of the devil. Amid the greatest blasphemy the ‘devil’ scrapes the holy oils and the sign of the cross off the applicant’s forehead. The neophyte then says, ‘Erase my name, O Satan, from the book of life, and inscribe it on the book of death.’ Upon an altar stands a cross without a Christ, the statue of a nude woman. In front of the cross lies the bread for the celebration of the mysteries, a cup containing some coagulated blood, and a hissing serpent enclosed in a bottle.”

Is that thing actually going on in France to-day? What else will we have? Everything getting ready for the worship of the devil. That will be the last worship ere the Lord comes.

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.” This wicked one will work miracles, bring fire down from heaven, “and deceive them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both

speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Boycott extraordinary surely! No more business done on earth in those days unless you do business in his, the devil's name, or his followers. That time has not come yet, thank God! You can do business honestly now for a while.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." There is only one other place in the Bible where the number 666 is found. There must be some connection. 1 Kings 10:14, "Now the weight of gold that came to Solomon in one year was six hundred three-score and six talents of gold." In Daniel 3, the image of Nebuchadnezzar was 60 cubits by 6 cubits. There is something in this. What is there in 666? There is man, the perfection of man apart from God, and there is gold. What more does man want to-day, but to be admired and have gold enough to carry out his purposes? These two qualities will be in the Antichrist.

Shall we beware of the Antichrist, and shall we with the whole earth bow down to Christ? And if in our day some one comes and says, "I am Christ," say, "Show me your hands." How shall we know Him? By the wounds. People say, "Do you take your deformities into heaven?" No, but there is a reason why the body of Christ should bear these wounds up to the present time. How shall we know Him? Zech. 13:6, "And one shall say unto him, What are these wounds

in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

Let us bow down to Him alone, and in thought and word and deed honor Him, even if we die for it.

Prayer:

Our Father and our God make us to be on our guard against the adversary, and O Lord deliver us from everything however good it may appear that has the mark of the Antichrist on it. Lord Jesus Christ, Blessed Lamb of God, may we be whole-hearted for Thee moment by moment, living unto Thee with firm faith and with patience and accept Thee as our Wisdom of God and the power of God. Is it possible, O Lord, that in the life of any one here there is any degree of conformity with the Prince of Darkness, with the Antichrist? If so, wilt Thou search us and deliver us from everything that is contrary to the principles of the Lamb of God. Make us meek and lamblike, humble followers of Him and Him alone, and may we see Him day by day, moment by moment until we see Him face to face. The Lord bless us each one and make us whole-hearted for Him.

Chapter 14.

Our meditation this afternoon is upon the fourteenth chapter of Revelation. We will take this chapter up verse by verse. I will read it through with you. Notice first that it is divided into seven sections. You will easily recognize them as we go on. It is largely a contrast to the two previous chapters. In chapters 12 and 13 we saw the work of the devil, the false trinity: the devil and the beast and the false prophet. Here we see somewhat of the character and conduct of the people of God, and yet not the church. Let us keep in mind that the Scriptures tell us of various companies of believers, and there is no place where these various companies are more clearly set forth than in the Book of Revelation. In chapters 4 and 5 we see the church represented by the living creatures and the elders. In chapter 7 we see a company numbering 144,000 out of the twelve tribes of the children of Israel. In the same chapter we see a great multitude that no man could number gathered out of the great tribulation. And now we come to this 144,000, which may possibly be the same that we read of in chapter 7 although some think otherwise. You must read and judge for yourselves. Only notice that there are many companies of believers, and this is plainly hinted at in 1 Cor. 15, where you read this statement concerning the first resurrection,

“Every man in his own order (or company or band): Christ the firstfruits: afterward they that are Christ’s at his coming.” There are many companies of re-

deemed people: the church the highest company, the tribulation saints another company, the 144,000 of Israel, the firstfruits, another company, beyond that the whole earth filled with the glory of God. Now if we have the outline somewhat clearly before us, we will be able to go on with more understanding; but when the events are actually fulfilled we shall see how little we now know about it, "for now we know only in part, but then we shall know even as we are known." I have often wondered why we could not be more under the control of the Holy Spirit. I have a great desire, no doubt you have, to be controlled by the Holy Spirit. Why cannot we sit down with this book and have Him teach us? There are several difficulties. We have our own opinions, that is, a great many opinions of man are about us. We have the way we have been brought up oftentimes to contend with. But if we would sit down with the Book and make up our minds to believe what God has said as set forth in the Bible we should be surely led by the Spirit. So, let us pray for each other that we may be taught of God, that we may be always teachable that we may get the mind of the Spirit. There is nothing to be compared to it. We will read the lesson.

Rev. 14:1 to 5: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four thousand

which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

This is the first section of the chapter. It is the story of these 144,000. The word "Lamb" needs no comment, but needs a great deal of meditation. Our Lord Jesus Christ is the Lamb of God, and if we are followers of the Lamb we should have the character of the Lamb, meek, lowly, unresisting, yielded.

The words "Mount Sion" need a word in passing. We read in Isaiah in many places concerning Sion, which was a part of the city Jerusalem. The Temple of Solomon stood upon Mount Moriah, not upon Mount Sion. It stood upon the same hill where Abraham had offered up Isaac. The temple of Solomon stood upon the piece of ground which David bought from Araunah, the Jebusite, from which the destroying angel stayed his hand. But this is Sion, which refers to the borders of Jerusalem, David's tower. Just that word upon the geography of the city. Between the two hills, Moriah and Sion there was a valley.

Isaiah 24:23, "Then the moon shall be confounded, and the sun ashamed, when the **LORD** of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Moriah points to sacrifice, Sion, to the reign of Christ. If you turn to Isaiah 35, the tenth verse, we read, "And the ransomed of the **LORD** shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

And so on. Zion is either a part or the whole of the City Jerusalem, literally a part, sometimes signifying the whole, and taking in the whole kingdom. But this mount Sion may possibly be a heavenly mount. There is an earthly Jerusalem and a heavenly Jerusalem, an earthly Sion and a heavenly Sion. This may be in heaven. It looks like it, for here is the Lamb standing on Mount Sion, and with him "an hundred forty and four thousand, having his Father's name written in their foreheads."

Are they the same as the 144,000 of chapter 7? Those were sealed in their foreheads, these have their Father's name in their foreheads. Those were sealed and left on the earth, here they are either on earth still or in glory. If this is a heavenly Sion, there is a possibility, I think a strong probability, that these are the same 144,000 as in chapter 7. But notice, they have their Father's name in their foreheads. This lesson does not concern us as Christians, as Christ's Body, but there is a lesson for us here in their having their Father's name in their foreheads. Friends, in the sight of God, we carry a mark, we are marked people, we are sealed with the Holy Spirit, and we are kept for the Father's use. What a blessed thing it would be for us if we had in mind always that we are not our own. In the third chapter of Revelation in the promise to the overcomer we read, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Let us act as if we had our Father's name upon our foreheads.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." I have no clear light upon that figure. It is written again and again that the voice of the Lord is as the voice of many waters, and here's a voice from heaven as the voice of many waters. It may be, as I think I have said, suggestive of a voice for all people, for waters represent people. "And as the voice of a great thunder" may refer to the greatness, the grandeur, the awfulness of the voice of God. There is something in it I am longing for, but do not seem to get. "The voice as the sound of many waters and as the voice of a great thunder." Well some day we will know the meaning of all these voices.

"And they sung as it were a new song before the throne, and before the living creatures, and the elders." Now see, here is a clear proof that they are a distinct company from the living creatures or Cherubim and the elders. They are not the Cherubim, not the elders, but a distinct company from those of the fourth and fifth chapters. "And no man could learn that song." It was something peculiar to themselves. Each individual has his own experience. That may be suggestive of the stone which we will receive, which no man will know about but the one who receives it. Our Lord is spoken of as having a name (Rev. 19:12) which no man knew but Himself. Each one has a peculiar experience. We are no two alike, any more than the leaves on the trees. Let God deal with us as He pleases, and let us not want to be like other people. It is a most dangerous thing to want to work like somebody else, but just say, "Lord take me and accomplish in me what Thou pleaseth."

"These are they which were not defiled with women." This makes us think of the teaching of Jezebel in a previous chapter, Rev. 2:20, and makes us think of the woman sitting upon the scarlet colored beast, (Rev. 17:3 to 5) with her false teaching. There has been false teaching always, and always will be until the Lord comes. How shall we recognize it? By the word of truth. If it is not in accordance with the word through and through, we must avoid them, we must not have fellowship with them. Test all you hear by the Bible, and by the whole Bible.

Paul says, concerning the church, "I have espoused you as a chaste virgin." The church, a virgin, undefiled. These were redeemed from among men; just as the church is the firstfruits of all nations, so these 144,000 are a firstfruits of Israel.

"These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Notice two or three points so helpful. We can apply them to ourselves. "They were redeemed." O if we are redeemed we should be glad all the day long. Do you live on that thought? Can you say "I am redeemed"? Can you say it with the whole heart, and without any hesitation? Can you say, "I thank Thee with the whole heart Thou hast redeemed me"? Gal. 3:13, "Christ redeemed us from the curse of the law." Rev. 5:9, "Thou hast redeemed us to God by thy blood." Have you ever found much comfort in Isaiah 43:1, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." It is one of the mightiest of all the words in the Bible, "redeemed,"

and we can say it from the heart if we have truly received Christ. You do not need to fear death if you are redeemed, because you know absence from the body is presence with the Lord. You do not fear what may come if you know "all things work together for good to them that love God." Being redeemed they are without guile. Are we without deceit? Are we honest with God day by day? Are we truthful. The Spirit, the Holy Spirit, is a Spirit of truth. And "they follow the Lamb whithersoever he goeth." They never try to lead the Lamb as some people do, to the theatre and other places. We follow the Lamb. We do not lead the Lamb. We should never talk about taking Him here or there with us. We talk a great deal of nonsense about that. Let the Lamb take us where He will. He may lead us into trouble, but it will be for His glory and our good. "Whithersoever He goeth."

Then, they are without fault. We are still so full of faults; but thank the Lord for that verse in the Epistle of Jude, "Unto him who is able to present you faultless before the presence of his glory with exceeding joy," and because He is able to present us faultless, He surely will, and some day you will be without fault before the throne of God. You will be just like the Lord Jesus Christ. It helps me a great deal in bearing with people, and I hope it will help people in bearing with me. We are not finished yet. None of us are. But then we shall be like Christ before His throne. We have this description of a great company of people in Scripture, and Scripture is for our hearts.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This is the second section. Here is preaching. What a strange pulpit he has! Heaven is the pulpit. And what a congregation! The people on the earth are the congregation. Do you think an angel will preach in those days? Angels have preached. Gabriel has come from heaven more than once. With glad tidings the angels came to the shepherds. Yes, God will not fail because He cannot get men to preach. If necessary He will cause an angel to preach again, and preach so loudly that all the earth will hear. There is light here on Mat. 24: 14.

This is God's last call. While riding in the train, the porter comes through the cars with the call to luncheon. There is a second call for luncheon, and a third, the last call. If you don't go then, you won't get anything to eat. Now here's the last call, the last call on the earth to the people on the earth ere Christ comes in His glory. How persistent God is! How lovingly persistent! He will do everything to help people. God has had mercy on this lost world. It is we who are unmerciful. We have the glad tidings in our possession. We have the Bible which tells us of the love of God. We have the commission to go into the world and preach the Gospel to every creature, and if we do not do it, we are unmerciful. Think of it friends! Are you unmerciful? If you have the power to preach the Gospel, or money to send it to the heathen, and you are not doing it, you are unmerciful. God has had mercy, and made us the ambassadors of his mercy—every man, woman and child who is a Christian, so far as they can and as fast as they can.

This is a time of judgment, the last call ere the final judgment comes.

Verse 8: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

We are to have two chapters about Babylon, and therefore pass this verse by for the present. This judgment is opened up fully in chapters 17 and 18. We shall have to have two studies on Babylon. The prophecies concerning Babylon in Jeremiah 50 and 51 and Isaiah 13 and 14 have never yet had a complete fulfilment. There is a difference between a fulfilment and a full-full-ment. Isaiah 13 and 14, along with Revelation 17 and 18 open up quite fully the story of Babylon, which city is yet to be, and it will be destroyed. There has always been a Babylon ever since the time the tower of Babel was built. The spirit of Babylon was before that. Babylon is often mentioned as a name of that which has been against God to glorify man; the spirit of Antichrist. That also has always been in the world.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are

they that keep the commandments of God, and the faith of Jesus."

This is the fourth section. What a contrast is here to the closing words of the last chapter! In the last chapter we read that at this time you cannot buy or sell, you cannot do business unless you have the mark of the beast. And many will accept the mark of the beast in order to do business. That principle is not wanting to-day, but it will be more fully developed by and by, and the mark of the beast will be upon all business transactions in those days. We are coming to a good time when all manner of business will be to the glory of God; but the days will grow darker before we come to the good time. The passage you have just read gives us the contrast. It shows what will happen to those, who, for a little longer life, consent to obey the beast, and receive his mark. This is a most solemn part of the Bible.

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." This is the preaching of an angel. Not many preachers preach this to-day. It was also the preaching of our Lord Jesus Christ. We read here that those who receive the mark of the beast and worship his image shall be eternally tormented. Now this is not annihilation, is it? I do not believe you find anything about annihilation in the Bible. "People die and are dead." Man makes that up. God does not make that statement. Just read this statement from our Lord, Matt. 25:41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Remember Mark 9:43 and 44:

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Have these words no meaning, no significance? If they have, had we not better tell people? What fearful things are going on to-day! What is coming over people? What takes possession of a man when he deliberately takes the life of his wife and little children, and then his own, wipes the whole family out of existence? What is the meaning of all the strange things we see and hear? We cannot tell. But this we do know. There is a God. There is a heaven. There is a hell. And it is our business to tell people as fast as we can that God loves them. Unbelief is at the bottom of it all. We cannot tell how many preachers are responsible. That is not our affair. Are you responsible? Surely we are responsible to God to make known His truth. Think of these things. Don't make light of them. Just as truly as there is glory for the redeemed, there is everlasting torment for those who do not believe the Lord Jesus Christ. May we all tremble lest we may make light of what God has said. Those who would rather die than have the mark of the beast, we will find in the next chapter, chapter 15, where they will be.

The story of the rich man and Lazarus, Luke 16, is the lesson for the Sunday school next Lord's day. I heard last week of an elder in a church who had a minister staying with him over night, and he said to him, "What are you going to preach about to-morrow?" The minister said, "On the rich man and Lazarus. I have some new thoughts about it." The elder said, "Don't you do it. I won't go to church if you do. I

get it everywhere I go. I am tired of it. Tell us about the two men who walked to Emmaus, that comforts me." The minister actually changed the topic and tried to comfort the man. He is a very wealthy man. And he has taken his money and won't do anything for God because he can't have his own way. I am not sure but God has given him that story many times to do him good. There will be a good many elders and a good many preachers among the lost. What an awful hell it will be for people who go out into it from a high position on earth. Let us believe God, and if His word troubles us, let us be troubled, and let God's word bring us to the place of peace where it will bring us if we heed it. If God's word troubles us, it is because we need to be troubled.

Now we come to section 5, just one verse. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It is true at any time "Blessed are they that die in the Lord." But it has a special meaning to those who die at that time. Now, friends, are you perfectly sure, you who are Christians, you who have received Christ as your Saviour, are you just as sure as you are that you sit on those seats, that if death calls for you you will be absent from the body, present with the Lord? That is something solid to stand on. "To die is gain." Does this verse give you comfort? Are you sure it would be gain? Not many people despise gain. And yet this is a kind of gain that does not seem to make many people happy. Surely that is a Scriptural fact, that if we are redeemed and death calls us out of the body, we will be in glory. Phil. 1:21 and 23: "To me

to live is Christ, and to die is gain." "To depart and to be with Christ is far better." 2 Cor. 5:8, "Willing rather to be absent from the body, and to be present with the Lord." It is a glorious fact that if we are God's children, redeemed by the precious blood of Christ, death even though an enemy would cause us great gain. "To die is gain." I have no doubt of it at all. I believe it firmly. If I should be called out of this body to-day before I preach the evening sermon, it would be to me great gain. Because you are good? No, God forbid. We do not trust in anything we have done. What makes you sure? I make my confession before you. As a sinner, justly deserving the wrath of God, I accept Christ. My trust is wholly in the Lord Jesus Christ. He died for me, and I accept Him, and just because of His finished work, I, a hell deserving sinner am saved by His blood. The Lord Jesus Christ receiveth sinners. This moment He will receive anyone here who is not a Christian, if you will come. I am "justified freely by his grace through the redemption that is in Christ Jesus." It says "freely." The word "freely" has been in my soul all the week. Romans 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Romans 3:24 was being read by a little girl to her grandfather. He said, "Read it again, child." She read it again, "Being justified freely." He said, "Child, does it say 'freely'?" "Yes, grandpa," she said. The child had to read it over and over again to the old man. "Freely, that is what I want." Just to think of it, it says "freely." Then I accept it freely, God's free gift. And it is because of this free justification, because of this gift of God of eternal life through the merits of

Jesus Christ, and that alone, that every one who accepts it is saved. "Blessed are the dead which die in the Lord."

Now we come to the last two sections, the harvest and the vintage. In the thirteenth of Matthew the harvest is the end of the age. That expression "the end of the world" is misleading. It will be a new world by and by filled with righteousness. This planet is going on and on to glory. It will be a glorious planet some day. But this age is going to end. It will end in catastrophe. But after this age there will be a better age.

Verses 14, 15 and 16, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." That looks like another righteous company gathered out from the earth at that time. Another company! Oh how many companies there are! Remember them now. Keep them in mind: the church, the 144,000, the tribulation saints, and then this company called the harvest. We had in the first verse a little while ago a company, and now here's another company, the harvest.

Next comes the vintage. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of

the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.” This is a sad story. But notice it is not God’s vine. It is another kind of a vine. It is the vine of the earth. It is all antichristian. “And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” There may be some reference here to the armies which will be gathered at that time against Jerusalem. They may extend over that space of country, 1,600 furlongs, and so great will be the slaughter, that blood shall cover all that territory.

You will find the story of the winepress in Deut. 32: 32 to 36, and 41 to 43; and Isaiah 34: 1 to 8, and 63: 1 to 4. Well, that winds up everything, doesn’t it? That is what some people say. Ask the farmer when he gets through with the harvest if that ends everything. Tell him he might as well kill himself. He would say, “No, I expect now to enjoy the harvest. After the harvest comes rest and prosperity.” Say to a couple who are going to be married soon, “You will be married next week. That will end the whole business. You might as well shoot yourselves after that.” The harvest ends everything? The marriage day ends everything? No! It is the beginning of everything! It will close up the days of this age, but bring in a better age. Oh let us be faithful until that time, and let us not be guilty of keeping back the good tidings from those who ought to have it.

Chapters 15 and 16.

Our meditation to-day is upon the fifteenth, and we will try and include the sixteenth, chapter of Revelation. In considering the Sundays which are before us, we find that if we can cover these two chapters to-day which give us one story, the story of the seven vials of the wrath of God, and next Lord's day the next two, seventeenth and eighteenth which tell the story of Babylon, then we shall just have four chapters remaining for the four Sundays to the end of May, when all the Bible classes will be discontinued until September, and thus we may cover the Book of Revelation.

Revelation fifteenth chapter. We will just take it a verse at a time and see what God has for us in it. If you look to me you will surely be disappointed, but if the attitude of your heart is, "My soul wait thou only upon God," He may through the most weak earthen vessel give a message. If you look to God for a message, you will get something. So let your heart be saying, "My Father, what hast Thou in this lesson for me this afternoon?" I like that word in the Prophecy of Habakkuk, "I will watch to see what He will say unto me," or, what He will say in me. Hab. 2:1. This ought to be the attitude of our soul every day, all day long. For God has something to say to us every day, all day He is trying to tell us something to reveal Himself to us. May He say something to us now to bless us and make us a blessing.

Verse 1: "And I saw another sign in heaven, great

and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

Here's a wonderful statement, surely,—the wrath of God filled up in these seven last plagues. Now, understand, this is not the eternal wrath of God. This is the wrath of God coming upon people while they live upon this earth. There is such a thing as the wrath of God beyond this earth. There is such a thing as eternal torment. Our Lord Jesus Christ described it in the story of the rich man and Lazarus. It was described in the chapter we had last week "no rest day nor night for ever and ever." We are not reading of that to-day. God will send judgments on people while they live upon the earth, if perchance they may turn to the Lord and be delivered from the wrath which is to come. The age in which we are living will end in judgments, sore, and great and many judgments coming upon the people on the earth as this age is closed, and then will come an age of joy and prosperity, and that age also will end in judgment; and then will come a time, the best time the earth has ever seen, and that age will have no end, but there will be a new heaven and a new earth "wherein dwelleth righteousness." If we are wise we will believe what He has said and live wholly unto Him, living for Him to rescue people from the coming judgments. We are here to reach out after people who are still ungodly, who are still mixed up with the mammon of unrighteousness.

"Seven angels having seven vials full of the wrath of God." If you are familiar with the Old Testament, this will not need much comment. Let me take time to read one passage, Isaiah 13. We seem to have the whole story of the times of which we are reading in this one chapter. It begins thus: "The burden of

Babylon, which Isaiah the son of Amoz did see." Next Lord's day if spared we will consider the overthrow of Babylon, chapters 17 and 18, but this comes in in connection with to-day's lesson. Isa. 13:6, "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. (7) Therefore shall all hands be faint, and every man's heart shall melt: (8) and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. (9) Behold the day of the LORD cometh, cruel both with wrath and fierce anger." Verse 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." What man? There is only one Man, and He is the Deliverer, the man, Christ Jesus. "I will make a man more precious than even gold." In the end of the chapter you have the overthrow of God's enemies, the overthrow of Babylon, and in the beginning of the next chapter the restoration of Israel. And that is the order of events all the time, the overthrow of Antichrist and the bringing in of the kingdom. These seals and trumpets and vials will have their fulfilment in the years that will intervene between the Church's being caught up and the Church's return,—(we do not know much about these things, and therefore we seek to go carefully, knowing that now we only know in part, then shall we know even as we are known) these seals and trumpets and vials shall have their fulfilment probably within a period of seven years, Daniel's seventieth week; but the fulfilment of the vials will probably be in the last three and one-half years, the last end of that week, of which we have read a good deal already.

We know concerning every unbeliever that the wrath of God is resting upon that man. If there is an unbeliever now present, the wrath of God is resting upon you. You may not feel it. You may not know it, but according to the Scriptures, John 3:36: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." That is, it is over you, it is upon you in a sense. It is waiting to fall upon you. But while God waits, before He lets it fall, He offers you pardon. I think I have told you, we are not waiting for judgment, we are already judged. (I am speaking of the unbeliever.) The unbeliever is not waiting for judgment. He is judged, and he is waiting for execution. Judgment and punishment are different things. The man is judged when he leaves the court house with the sentence upon him; but between the sentence and the execution of the sentence, there may be a possibility of pardon. "He that believeth not is condemned already." Every sinner on earth is judged, but he is not executed, not punished yet, and between the sentence and the execution God offers pardon. We should say to those we meet, "Friend, have you your pardon? Don't you know you are judged, and punishment is awaiting you? God is offering you a pardon." Think of those who are actually in prison and you should bring them their pardon, see what joy you would bring them! And who would be so wicked as to have a pardon in his pocket for a prisoner and not rush and give it to him immediately? The pardon is in our possession, and we hesitate to proclaim the pardon, knowing all the time there is wrath hanging over the people. What is the matter with us? Has the devil put us all asleep? Has he caused blindness and hardness to come upon us? We think it is all right to have the preacher

preach us a little sermon once or twice a week. Every believer should be a preacher, preaching to everyone we meet who is awaiting execution. Did you notice what you read in Job 33? We read there God speaks once, God speaks twice, but man won't listen. God says, "Deliver him from going down to the pit: I have found a ransom." And He is doing all He can to let people know He has provided a ransom. Are you perfectly sure you are delivered from the wrath to come? People will not be apt to believe you unless you are very sure yourself that having received Christ you are delivered. If you are not perfectly sure you cannot tell anybody else. It is a glorious fact that we are commanded to run here and there and tell of God's pardon.

Verse 2, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

"Fire" suggestive of the fiery trials by which these people reached this place. In chapter 4, we read of a sea of glass clear as crystal. Here is a sea of glass mingled with fire, and those who had gotten the victory stand on the sea of glass having the harps of God. How did they get the victory, by being willing to die rather than receive the mark of the beast. They got the victory like the Armenians. Like the minister who was told "Just lift one finger, and we will spare thee." He said, "I will never lift a finger." And he died, shot through the heart. Ninety of his congregation followed him into glory. They got the victory. How? By dying rather than deny Christ. In the days that are coming there will be those who will receive the mark of the beast to prolong life. Are we conforming to the

world in any way in order to keep friends, or for any other gain, then we may have the mark of the beast. Let us be all for Christ even if we die for it, and then we will have the victory.

“Having the harps of God.” This is another Old Testament story. Isaiah 30. I will not take the time to read it, but if you will read the latter part of the chapter from verse 26 to the end, you will see about all this, about the harps and the vials and the wrath—it is all there.

Verses 3 and 4, “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” Listen to what they sing there when they get the victory! Listen to them singing, these victors, these who overcame by dying, by laying down their lives for Christ. “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations” (not saints). I like to think of Him as my King individually, but He is called the King of nations. He is not the King of the Church, He is the Head of the Church. Would you have parallel passages? This is the song of Moses. Exodus 15 and Deut. 32. If you care to study the chapters, look them up. In Exodus it is the Song of Moses and of Israel as they stood on the other side of the Red Sea and saw their enemies overthrown. Here’s a word for us. Do you like God’s ways? “Just and true are thy ways.” There is great comfort to the soul that can say, day by day, whatever comes, “O Lord, just and

true are Thy ways." Whatever God may do with you this afternoon or evening, to-morrow, or in the coming days, say in your heart, "Just and true are Thy ways, O Lord." His way is perfect. I find comfort in that, in submitting to God, in saying, "Heavenly Father, it is all right." Through some of the darkest places I ever passed, I found comfort, great comfort in living on these words, "God is love." He cannot allow anything wrong to come to any child of His. Do not question His dealings. Live upon this fact, "His way is perfect."

Verse 4, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

It is wonderful you do not cry, "Hallelujah" for that sentence. All nations shall worship God. When shall they worship God? At the time of judgment. In Isaiah 26:9 you read that when His judgments are in the earth the inhabitants of the world shall learn righteousness. Not by the preaching of the Gospel in this present age will the inhabitants of the world learn righteousness. There is no nation brought to Christ yet, and 1,800 years is a fair trial, is it not? That is not God's plan for this age. The Gospel is being preached to gather out the Church, to gather out the elect rulers for the next age, and when He returns in power and glory, He will bring the nations to His feet. Let us thank God the time will come when all nations will worship Him. Psalm 72:11, "Yea, all kings shall fall down before Him: all nations shall serve Him." You will find a similar verse in Psalm 86:9, "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

Verse 5: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." The testimony was written upon tables of stone. It was put in an ark, a chest called the Ark of the Testimony, the Ark of the Covenant. The tabernacle was built in order to give the Ark a home. When Solomon's temple was built (the temple of the tabernacle), the tabernacle was rolled up and placed in the temple; the innermost thing was the law of God written upon tables of stone, God's standard. God has only one standard, and that standard is the law, and the righteousness summed up in that law is what God requires if we are to enter into the kingdom. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Our Lord Jesus Christ said that. The unrighteous shall not enter the kingdom. Are we to enter the kingdom by keeping God's law? No, you cannot do it. No man ever did but He the Man more precious than gold, the gold of Ophir. May we live to honor the coming King, to honor the Saviour, Jesus Christ of Nazareth. "He is the end of the law for righteousness to everyone that believeth." The people could not keep God's law. You cannot keep it. He fulfilled it. He is the end of the law to everyone that believeth; and when the temple of the tabernacle of the testimony is opened, it is to show us Christ is the end of the law. The Lord Jesus Christ is my righteousness. Can your heart say that? Then am I afraid to die, afraid to meet Him? No, He is my righteousness. Afraid to meet Him? No, He is my Friend. Afraid of Him? He is altogether lovely! May your soul be taken captive by Him until there is not a par-

ticle that is not captivated by Him. The opening of the temple reveals Christ as our righteousness.

Verse 6: "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." Here is righteousness again, for in Rev. 19: 8, fine linen is the righteousness of the saints. Breast signifies love; girdles, service. You don't mean to say there is any love in pouring out all these vials? There certainly is. There is nothing God ever did or ever will do that is inconsistent with the great fact that God is love. You cannot reason that out. The highest reason is to submit to God, believe that God is love, and by and by you will see when you can understand as we cannot now, that nothing, not even the judgments of God are inconsistent with His love.

And notice that the angels do what they are told unquestioningly. They ask no questions. In the twelfth chapter of the Acts of the Apostles, you read of an angel who came in the prison where Peter was, and loosed him and led him out of the prison. In the same chapter you read an angel smote Herod and he died. They do unhesitatingly what they are told because they have perfect confidence in Him whom they serve.

"And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." We represent the church, the Cherubim. Will we have something to do with this? Surely. In the sixth chapter one of the living creatures says "Come," and another says "Come," and another says "Come," and another says "Come," and there came forth the white horse, and the red horse, and the black horse and the pale horse. Would you have a commentary on this, read Psalm

149, where you will read how the saints will take part in the judgments. Also 1 Cor. 6: 2, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Rev. 2: 26 and 27, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Just these passages upon the saints taking part in the judgments.

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." That makes us think of Exodus 40 and 1 Kings, eighth chapter, where we have a record of the dedication of the Tabernacle of Moses and the Temple of Solomon. The glory of God filled the Tabernacle and no man could stand to minister. When the Temple was dedicated no man could stand to minister. Your body, my body, these bodies are intended to be temples of God, temples of Father, Son and Spirit, in which Father, Son and Spirit will dwell if we let them. Open the door; but beware, as to these bodies, no man is supposed to dare to minister in them. It is our privilege to so present these bodies that in these bodies Christ may live, Jesus Christ may work day by day. Some day in the glory, these bodies will be so perfectly His, that He shall have His own way with them, and the self life will be crowded out. May it be our motto here "Not I, but Christ; not I, but the Christ of God." Thus He has the temple filled. O what a word! Lord, God, fill us so the Holy Spirit will drive out the self man! And I? You will not be

helping at all. Have we attained unto this? It would not be safe to say it, to say, "My folks at home never see any of me; they only see Christ all the day long." If they say it is so, praise the Lord. But if it is not so, yield yourself day by day that it may be "Not I, but Christ." It is a glorious prospect, a glorious possibility! Shall I do it? Don't you try. Well, you say, I will try. That would spoil the whole thing. That is just what we are talking about. That would be you. You will step out, if you please, and let the Lord take control. "Not I, but Christ." Lord Jesus make it so more and more in each of us, no man seen but only Christ.

Chapter 16: 1 and 2, "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." You see all these chapters cover just a few years, all these records. A little while ago we read in the thirteenth chapter of the men who worshipped the beast, and here they are on the earth and there is a plague upon them. Do you think this is real? Why do you think otherwise? Surely there is something like it in the Old Testament. Moses scattered ashes and there came a boil on man and beast. This vial is poured on the earth and a noisome and grievous sore fell upon the men which had the mark of the beast and which worshipped his image. All judgments are a test if perchance they may repent.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and

every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became as blood."

Why this looks very like one of the plagues of Egypt. We read, as it was in the day that God brought Israel out of Egypt, so it shall be in the days of Israel's restoration (Micah 7: 15).

"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." That is the cry we ought to be ever crying. "Thou art righteous O Lord, Thou art worthy O Lord, which art, and wast, and shalt be, because thou hast judged thus."

"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." You cannot expect to reap other than you sow. Friends, what are you sowing? The crop will be fearful if you are sowing tares. It will be an awful crop. You always reap more than you sow. "He that soweth the wind shall reap the whirlwind." If you have sowed that for which you are sorry, turn to God. There is plenteous redemption. The Lord grant that the reaping may be here, and not in eternity, and the reaper will turn us to God.

"And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." It makes us think of what our Lord said, when speaking of the unbelief and unthankfulness of Chorazin, Bethsaida and Capernaum, "I thank thee, O Father, Lord of heaven and earth, because thou hast

hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Like old Eli who said, when they told him of the capture of the ark, "It is the Lord. Even so, let him do what seemeth him good." Let us not find fault with God.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." As we saw in the ninth chapter, all that God does is that people may repent and turn to Him. You do not like the hot weather. There will be worse heat then than the thermometer 120 in the shade, when God will give the sun power to scorch men as a judgment from God, if perchance men may turn to God and be saved from eternal burning. We are surely living in strange times. Who can account for the weather of the past week? Who can account for the many things that are taking place? There is a God, and God is doing right. Whatever He does is to draw our hearts nearer to Him. This record is true and will come to pass. It will not likely come to pass to you, unless you are on the earth, unless you are out of Christ. If you ask why I think the Church will meet Him, all the Church, I give you this answer, "They that are Christ's at His coming." That may include several translations, but it will include all that are Christ's at His coming.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." It

would seem Christ would even forgive this wicked one if he would repent. Isn't this a startling story, a wonderful story of the love of God, to deliver man from the everlasting burning. If God will do all these things to deliver men from the everlasting burning, this everlasting burning must be something indescribable, something fearful. The Lord make us believe His word.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The devil, false prophet and beast include all the false and evil teaching of to-day.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." It is always true, "Blessed is he that watcheth."

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." There have been some mighty earthquakes, but the greatest one is coming. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent." Hail stones weighing a talent, about one hundred pounds. Can God send stones from heaven weighing 100 pounds? In the time of Joshua there were more people killed with hail stones, than with the weapons of the army. And the greatest hail storm the world has ever seen will come, because God has said it.

Whatever may come in the coming days, let our hearts be saying, "Just and true are Thy ways." But, O, let us, every believer be incessantly preaching the gospel. Say, "Friend, have you got your pardon? Do you know that your sins are forgiven? Because if not, I am commissioned to offer you a pardon." Then pull out your pocket Testament and read Acts 13:38 and 39, and John 6:37, and so on. O may every believer be a constant proclaimers of the great and glorious fact that the Lord Jesus Christ still receiveth sinners. If we are only sure we are in Christ, all is well. If the Lord come, all will be glorious for you. But what about the poor mortals who have not yet heard of the Saviour. Let us live to preach the Gospel.

We thank Thee, Father, for that love which did send Christ Jesus into this world, that He might live and die and rise again for us. We cannot tell what His sufferings were. We believe that the sufferings of His body were as nothing compared to the sufferings of His soul when He cried from the cross, "My, God, my God, why hast thou forsaken me." Truly, Lord Jesus Christ Thou hast suffered more than tongue can tell that we might be saved! And we have accepted Thee, some of us, and believe that we are saved. Do our lives prove it? Are we constantly preaching forgiveness to those who love Thee not? Is the temple filled with Thy glory, or do our friends see in us more of the self life than of the Christ life? May it not be said of us that those who are not Christians are more humble, more lovely than those who believe in Christ and are Christians. What a stumbling block we would then be, but may we present our bodies a living sacrifice that Thou mayest take full control, that henceforth it may be "Not I, but Christ."

Chapters 17 and 18.

Our meditation this afternoon is upon the seventeenth and eighteenth chapters of Revelation,—the story of the overthrow of Babylon.

It may interest some of you to know how the work goes as we come to the beginning of another month. The missionary money in connection with this work with which we are identified—the church, the Bible classes and this service, has been for the past four months something over ten thousand four hundred dollars. It is a constant increase every year, and surely it is the increase of God. Of this \$10,400, my own congregation has given something over \$2,200, 200 people giving over \$2,200 in four months, all voluntarily, cheerfully given to help hasten the coming of Christ and the time of the kingdom. It has been said that the premillennial coming of Christ cuts the nerve of missions. Evidently it is cutting the nerves of some people's pocketbooks. All our teaching is on the line of premillennialism, or the return of Christ at any moment to catch away the Church. And that is the way it works. Surely the blessing of God is upon it. How could any one believe otherwise? Just believe God and keep on. About the finest thing I ever got hold of is to keep saying, "Thou art worthy O Lord, and I am for Thy pleasure." If we will just hold ourselves there, God will surely do something through us, blessed be His name! Let us live to His glory.

I will read a few verses at the beginning of the seventeenth chapter: "And there came one of the

seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

These two chapters give us the story of the overthrow of Babylon, and if we can understand something of the significance of Babylon, then we shall be prepared to beware of Babylon, as far as possible be separate from it, as far as God leads come out of it, and keep ourselves wholly for Him, who is the King of Zion. Babylon is the opposite of Zion. Zion is God's holy city, Jerusalem; Babylon is the devil's city and is against God.

The story of Babylon begins at least as far back as the eleventh of Genesis and beyond it judging from the last verse of the eighteenth chapter that it goes as far back as even Cain. See whether I am right. "And in her was found the blood of prophets, and of saints, and

of all that were slain upon the earth." Now if Babylon is responsible for the blood of all who were slain upon the earth, then the spirit of Babylon must reach back as far as to Abel and Cain, and Cain must have been the herald of the kingdom of Babylon. In the eleventh chapter of Genesis, however, we find the name for the first time, Babel or Babylon, where we read that men journeyed as far as the plain of Shinar and there they started to build a tower which should reach to heaven in order to, using their own words, "make us a name." And they were all of one language, and they seemed to have been quite united in this work of rebellion against God; for it was evidently a recognized rebellion against God, lest as they said "we be scattered abroad upon the face of the whole earth." It was God's purpose to scatter them on the earth; but they said, "No. Let us make us a name." You have in that story one of the principles of Babylon. Whatever aims to make a name against God is the spirit of Babylon. If a preacher or teacher, no matter who he or she may be, even in Christian work, has in his or her heart a desire for a name among men, there is in that heart the spirit of Babylon. We are here for one purpose, to make *Him* a name. Let us exalt His name, together make mention that His name is exalted. The one business of the believer is to honor, exalt, to magnify and make known the name of the Lord Jesus Christ. Christ said in His last prayer, recorded in John 17, "I have manifested thy name unto the men which thou gavest me out of the world." He closed His prayer with these words, "I have declared unto them thy name, and will declare it." There is the spirit of Christ. There is true godliness. There is nothing of Babylon when Christ is exalted. In Isaiah 2:17 you

have the same thought: "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the **LORD** alone shall be exalted in that day." "In that day," the time that is coming, when the Lord alone shall be exalted. If you can say from your heart to-day as in the sight of Him who searches the heart, "My cry, my song, my aim is that the Lord alone shall be exalted," then you have not the spirit of Babylon.

We go on in the story to the record of the glory of Babylon in the days of Sennacherib and Nebuchadnezzar, and you have the story of Babylon written quite fully in the Prophets. I think I asked you to read in connection with this Isaiah 13 and 14, and Jeremiah 50 and 51. They will greatly help you in this story of Babylon. There are other passages, but these are leading ones. We find in these chapters and in the story of Babylon as recorded elsewhere that the spirit of the kingdom was just the spirit of the tower of Babel, and of the people at that time. It was let *us* make *us* a name. I will read to you Daniel 4:30, where we have the spirit of Nebuchadnezzar, "The king spake and said, Is not this great Babylon, that *I* have built for the house of the kingdom by the might of *my* power, and for the honour of *my* majesty?" That is the spirit. It is a spirit that is wholly against God, exalting self, a spirit that needs nothing of God, and seeks nothing of God. The same thing is fully developed in the two chapters under consideration now. It might be summed up in this statement, Church and State against God,—a system, a religious system, a civil government wholly against God. Church and State against God. Oh the whoredom of the nations to be overthrown. In the fourteenth chapter the eighth verse we read,

"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." If you remember, we did not stop upon this verse in passing. Babylon is fallen. In last week's lesson chapter 16, verse 19, we read, "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

In Rev. 18:7 we read, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in' one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." We may take this as a last statement summing up the whole thing, "She hath glorified herself." Now we might talk upon it for an hour, and perhaps could not give it to you more concisely than in that statement, "She hath glorified herself." What is it to glorify one's self? To glorify one's self is certainly the very opposite of the spirit of Jesus Christ. Our Lord Jesus is the key to everything in Scripture. Would you know what is right? See Him. Would you know what is wrong? See Him. He would not do a wrong thing. He always did the right. I have been much impressed by a saying of Mr. Spurgeon, that whatever the Lord Jesus Christ would not think or say or do, that is sin. If we run on these lines and seek to avoid all that the Lord Jesus Christ would not think or say or do, we would be clear of Babylon. Christ never sought His own will, His own glory. He

ever sought the glory of God. "I have glorified thee on the earth."

Babylon is represented as a woman. Why should she be represented as a woman? In the seventeenth chapter you find she is represented as a woman and in chapter 18 as a city, and in the last verse of the seventeenth, the two are put together, "The woman which thou sawest is that great city, which reigneth over the kings of the earth." Notice then the union of the woman and the city. So whether it be a woman or a city, it is the same story of Babylon glorifying herself. The Bible begins, chapters 1 and 2, (I like to go over this) with the story of everything perfect on the earth, —man made in the image of God, and woman made an helpmeet for man, both in God's image; but in the third chapter in the Bible, we see this same woman, who was made as an helpmeet for man, we see her under the control of the devil and proving the ruin of man. Is it not interesting to notice that as we come to the end of the Bible, we come to where the woman is again the ruin of man, and in Rev. 21:22 we come to woman the glory of man, the one who will rule with Christ in the coming ages? God has seen fit to give us these illustrations. He has also told us that when we turn from Him and from His loving offer of salvation, we are guilty of the sin which is here called whoredom and harlotry. In James 4:4, we read, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." So all this record is a description, an opening up, an unfolding of the hearts of people who go after that which is not of God. It began very early, away back in Eden. God gave to Adam and Eve in Eden all they needed,

all they could possibly need; but the devil comes and suggests that they needed more than that, and they turn away from the truth to a lie. John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jesus Christ is the truth, but the devil abode not in the truth, but became the father of lies. Whatever is of the devil is a lie. Whatever is of God is truth. This word is truth. Whatever is against this Book is of the adversary, and is of the nature of Babylon.

In the fifth verse of the seventeenth chapter we have her name: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Can it be Rome? Rome is included, but Rome does not fill the bill completely. God can show us this Babylon in the Greek and Protestant church as well as in the Roman. Everything that tends to exalt self is Babylon. It is a much larger story, it is as old as Cain, reaches on to the present day, and a little beyond it. Whatever is not of God and of the truth, partakes of the nature of this wicked one. "Mystery, Babylon the great." "Great is the mystery of godliness, God manifest in the flesh." You see the other phase of this story, friends. There are practical truths which we need not stop upon, as you can see them very readily without much light. There is hardly a thing we have considered which does not touch our daily lives. Am I in any way associated with this Mystery which is against God? Is there manifest in me as an individual (let each one say) any-

thing of the self life, or am I living to manifest the Christ life, God in me?

Her name then is "Mystery, Babylon the great." Second Thess. 2:7, "For the mystery of iniquity doth already work: only he who now letteth will let (or hinder), until he be taken out of the way." The "Mystery," but there is a hindrance, so the full development of Babylon is not yet.

Look at her clothing. Verse 4. How gorgeously, how wonderfully arrayed, "purple and scarlet color, and decked with gold and precious stones and pearls." Contrast the clothing of the Bride in the nineteenth chapter, "clothed in fine linen, white and clean." Is there not a word for us even here? Is there not in this gorgeous apparel a word for us? I think every child of God should avoid everything gaudy for fear she might look like the HARLOT. Whatever is becoming and neat and plain is always proper. Just think of this wicked one, and perhaps it may help us even in this matter of ordinary dress.

Verse 3, "I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." She is seated upon the dragon. Just think of this wicked one supported by the devil! Is there not a very searching thought in this connection when the Church of to-day asks the devil for support? But do they really do that? Do they not do it? If a so-called church seeks to obtain from the world (and you know the world lieth in the wicked one, those who are not children of God are children of the devil); if any so-called church seeks in any way by fairs or sociables or anything of the kind, seeks from the world anything to carry on God's work, is that not like the woman riding on the devil? Something like it. If we

understood Babylon, we would be separated from it ; we would say, "Lord, lead me in Thy way." In my little church in Germantown, we are a poor lot, but there is one thing we are trying to do, and that is to desperately avoid anything but severe simplicity ; and we look not to anything outside of the Gospel, not even coffee and cake for the Christian Endeavorers. Three years and a half ago, when I first came there, the young people asked me if they could have a sociable. I said, "Yes, have one, and let us see what it is like." It was a very innocent, harmless thing. And they asked me if they could have another one. I said, "Yes, when I leave, but not until then." The house of God is not to eat in. We have our homes to eat in. When we get simple enough, and old-fashioned enough, when we live just to magnify Christ, and avoid every association with the world, I believe God will bless us. Is He not blessing us in our little church in Germantown ? Where can you find anything more being done in the line of missions ? What have we here to attract you from week to week ? Yet still you come to hear this old story, these old truths. Somehow you seem to put up with it. May the Lord bless you and write them upon your hearts and lead you to pass them on ; and let us be in every possible way separated from the devil and all his works. Remember Babylon is sin supported by this wicked one.

The heads and horns—all this is fully explained in this chapter. Just read in this chapter and you will see the meaning of them.

One word about the many waters. You will see that the many waters where the woman sat are peoples and tongues and nations. What a contrast to the Church of Christ ! This great apostasy, this great system of

Babylon, rules over the world. What a contrast to the Church, the Church of Christ, as a little company, a little flock gathered out of all countries, and tongues and peoples.

But notice, some people say the voice of the people is the voice of God. The voice of the people is far more apt to be the voice of the devil than the voice of God. The voice of God is apt to be in contrast to the voice of the people. Pharaoh in Egypt had the voice of the people, but Israel, poor feeble Israel had God. In the days of Sennacherib, Sennacherib had the people, had the power, and Hezekiah had no power to resist Sennacherib, but he had God with him, and God with Hezekiah was more than the thousands of Sennacherib. For when the one angel went forth in answer to Hezekiah's and Isaiah's prayers,—the one angel from heaven,—185,000 of Sennacherib's army breathed no more. It is not people, not numbers, but it is the little flock which prays and relies upon Him. Job served the Lord in the Lord's way. Let us serve the Lord in the Lord's way, and He will show you His power and will show you His victory.

We pass on a moment to the eighteenth chapter. We see the city now. It needs no comment, I think. It is a simple story. It is the story of a city the centre of commerce. But this great commercial centre is overthrown suddenly, and kings and merchants and shipmasters and sailors all bewail the overthrow of this city.

We have been speaking of Babylon as a system. What about the city? There is no city to-day. Turn to Isaiah 13, the close of the chapter, verse 19, and there you will see that Babylon "the glory of kingdoms, the beauty of the Chaldees' excellency" is to be over-

thrown as when God overthrew Sodom and Gomorrah. Now that was a mighty and complete overthrow. It is written there that no one shall pitch his tent there any more. It is written in Isaiah 13 that Babylon shall be ever a desolation. Now that has never been fulfilled. This destruction has never yet been literally true, absolutely, and what has not been fulfilled, awaits fulfillment. In the beginning of Isaiah 4 is the story of Israel's restoration. In Isaiah 13 and 14 and in Jeremiah 50 to 51 you will see the overthrow of Babylon and the restoration of Israel associated again and again and again.

Israel's redemption and Babylon's overthrow—redemption for God's people, judgment for God's enemies. Now we know that Israel has never yet been as a nation redeemed. There is no nation of Israel on the earth. To anyone reading the newspapers, it is very evident that something is about to happen in the history of this age. We are surely in the very close of this age. The people of the next age will see the overthrow of this iniquitous Babylon in Church and State and the conversion of Israel. Isaiah 14, the first three verses say, "The **LORD** will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the **LORD** for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the **LORD** shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve."

"O," you say, "that was fulfilled when Israel came back from Babylon." They came back in the days of Zerubbabel. You can see if you take the trouble from Nehemiah's testimony in reference to this prophecy, "that they shall rule over their enemies," how that turned out. Perhaps a hundred years after the first return in the days of Ezra, Nehemiah says, "They have ruled over us." So we simply say that the prophecies concerning Babylon in the Prophets have not yet been fulfilled, and the fulfilment of those prophecies embrace necessarily the restoration of Israel. Is there anything in Scripture that points to it? Yes, a good deal.

In Zech. 5, the Prophet had a series of seven or eight visions in one night. One of his visions was of a woman in an ephah or bushel, bushel there representing commerce. How significant that saying of Christ's is, not to put your light under a bushel. Surely this means at least, do not let business cover up your Christianity. Let your light shine out and burn up the bushel rather than let the bushel hide the light. An out-and-out Christian ought to be known as such in his business, the way he buys and sells. Well then, Zechariah 5, there is a story of an ephah and a woman is put in the bushel and a lid of lead covers up the woman, and two women with wings like the wings of a stork pick up this bushel and carry it away to set it upon its own base, and the prophet has told us this is wickedness. Now there is wickedness associated with commerce. And they carried her to the plain of Shinar where they built the tower of Babel and set her upon her own base. Commerce is not necessarily wicked. Should not be. But there is a great deal of wickedness connected with it. In the Apocrypha, in Ecclesiasticus, (not Ecclesiastes,) you read, "As a nail

sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling." Proverbs has something more to say about it,—the buyer says one thing and the seller says another. That prophecy in Zechariah seems to point to a great commercial centre in that part of the world ere this age comes to a close. Then, you think, it is almost time to commence to build it. They can get up a city in a very short time. Look at the Chicago fair, where they put in all the world in a year or two. It will not take many years to put up the biggest city of the world. They will do it very quickly when they start. Will it not be the devil's own city! That will be the city to go to for recreation. God will let it go on for a time, but the whole thing will be destroyed after a time. The summing up of all iniquity, the summing up of Church and State is summed up in Babylon.

But we have a better word for you, something more attractive: 17:14, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." "The Lamb shall overcome them." Is not that a good word, friends? I want to stand with that Lamb. Don't you? Behold the Lamb of God, whom the devil hates, whom Babylon hates, whom the world hates, and you might safely say, whom the professing church hates! They cannot stand the Lamb. There is not enough show about Him. He is too meek, too lowly, too much of a nobody. "He is despised and rejected of men, a man of sorrows and acquainted with grief." Look up in His face, and say, "O blessed Lamb of God, thou didst die for me, and I am Thine." Here are some texts to be used with sinners: O Lamb of God Thou hast

said, "Him that cometh to me I will in no wise cast out." (John 6:37.) Thou hast said, "He that believeth on me hath everlasting life." (John 6:47.) Thou hast said, "Being justified freely by his grace through the redemption that is in Christ Jesus," by Thy Apostle Paul in Romans 3:24. Ephesians 2:8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." And so you might go on all through the Bible. The Bible is full of them. Pick them out for yourselves. If you live upon them and they get hold of you, you will easily use them with people you meet.

The Lamb shall overcome and they that are with him are called, and chosen, and faithful. Friends He is calling us. He is not only calling us to be saved, He is calling us to be His faithful followers. He is calling some of you to go down to the prisons and speak for Christ there. Calling to service. The Apostles had to be called more than once before they left their fishing boats. We are called and chosen. What are we chosen for? The doctrine of election some people do not like. It is an election not to heaven merely, we are called and chosen, that is God has chosen people to be holy. God never decreed anyone to perish. "God is not willing that anyone should perish." If people perish they go against the way of God and the will of God. We are chosen to be holy and faithful: that is, we look to Him who is faithful. We do not sing, "Surely the Captain can depend upon me." That is a very poor song. You do not know yourself. All we can do is to depend upon Him who is faithful. He calls us.

And then we read "He is King of kings and Lord of lords." Why then should we turn aside to the devil and his works and his followers for help in the Lord's cause. I have just one aim in life: to be more like the Lamb "until we see Him face to face."

In the last part of chapter 17, we read, verse 17, "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." "The words of God shall be fulfilled." Now that is true concerning Babylon, and concerning the kingdom of Christ—the words of God shall be fulfilled. I do not know any verse I have written lately more than this, "Every purpose of the Lord shall be performed." Jer. 51:29. The whole verse reads, "Every purpose of the Lord shall be performed against Babylon." If against Babylon, how much more on behalf of His people. Isaiah 14:24: "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

Let us pray:

O God, our heavenly Father, we thank Thee that notwithstanding all the conflict of these thousands of years, notwithstanding all the Babylon spirit, notwithstanding the adversary of God and man, and his lies and his power, we thank Thee that the time will come when the Lamb of God shall be acknowledged by all on earth as King of kings and Lord of lords. Blessed Lamb of God, Thou art worthy. Oh may we who bear Thy name live to proclaim Thy worthiness. Let us not disgrace that name. Let us not dishonor that name by inconsistencies or by selfishness, or by anything of the spirit of Babylon. O Lord deliver us from anything

like self-exaltation, self-praise, and may we have grace, if called upon, to lay down our lives for Christ's sake, and daily to die unto self, sin and the world, that Christ may be glorified. May the cry of each redeemed soul here be, "O Lamb of God, let me be one of Thy called, and chosen and faithful followers until I see Thee face to face." Let us persevere and be not deceived by the father of lies, and say to any unsaved soul, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," "For him that cometh to me I will in no wise cast out." Lord, may some soul here to-day pass from death unto life, and Thine shall be the glory.

Chapter 19.

Responsive reading the one hundred and fourth Psalm from the twenty-fourth verse.

I have read this section with you because here is the first hallelujah in the Bible. It is worth noting. We shall find the word four times in our Revelation study, but this is the very first time it occurs in all Scripture. "My meditation of him shall be sweet." That is always in order. "I will be glad in the Lord," our privilege continually. Verse 32: "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." These are words of judgment. Verse 36, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the Lord." We see the first hallelujah in Scripture is found in connection with the overthrow of the ungodly. Note the fact.

Our meditation is in Revelation 19. I will read a few verses at the beginning of this chapter, "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne,

saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

I think that is the first section of this chapter. There are three sections: the marriage of the Lamb; the return from the marriage; and the overthrow of God's enemies—the beast and the false prophet.

"After these things," the chapter begins. That leads us back over the book. I wonder if after all these studies, you could give an outline of the book. Do you think it over through the week sometimes? Do you meditate upon it? In the first chapter we see the Lord Jesus Christ as the great high priest in the midst of the churches. We know only one High Priest. There is only one High Priest, our Lord Jesus Christ. We will be kings and priests with Him, but we are waiting for His coming back again, we are being educated for the priesthood.

Chapters 2 and 3, His last message to the church on

earth, telling us the things which He likes and the things which He does not like. Four and five, the church seen in glory in the form of the living creatures and the elders, possibly more than the church, but the church at least, taken away from the earth, caught up, translated. Six to eighteen inclusive, events on earth between the taking away of the church and our coming back again,—the time of the great tribulation,—the time of Jacob's trouble. In the sixth chapter, we see six of the seals broken, the little book begun to be opened, and there come judgments upon the earth. In the seventh we see the 144,000 of Israel sealed and left on the earth to go through the judgments, and then we see a great multitude come out of the great tribulation. Some ask, "Where do you find authority for thinking there will be a great revival after the church is gone?" I answer, in chapters 6 and 7 I see our Lord winning a great victory. Some say it is Antichrist. I think it looks more like Christ than Antichrist. In chapter 7 we read of a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," come out of the great tribulation. We all have tribulation. That is the privilege of the saints; but it is a matter of great gratitude that we shall never see the great tribulation.

In chapter 8, we see the breaking of the seventh seal; and the seven seals lead us to consider seven trumpets. In this chapter we have the breaking of the seventh seal and the sounding of four of the trumpets. In the ninth we have the sounding of the fifth and sixth trumpets, when hell shall be let loose on the earth for a while to let people see what Satan's administration would be like, if perchance they would repent and turn to God. John saw the future. He saw in chapter

9 the bottomless pit opened. In chapter 10 we saw the Great Deliverer, the Lord Jesus Christ placing one foot on the sea and one foot on the land, with a little book wide open in His hand, and He says, "There shall be time (or delay) no longer." Events hasten on rapidly. In the eleventh chapter you have God's two witnesses testifying in Jerusalem those 1,260 days, forty-two months, time, times and the dividing of time, or three and one-half years. They testify until their work is finished. Then they are killed and their bodies lie unburied in Jerusalem three days, and then they come to life and go up to God. In the last part of the eleventh chapter we see a summary of the events of the rest of the book.

In the twelfth we saw the woman and the child and the dragon. The woman we took to be Israel; the child, an elect remnant of Israel, which with the church, makes up the complete child—one man, one with Christ, Christians and other redeemed ones. Whether the church and the elect of Israel are this man child, I do not know, but some think so. They would seem to make up the one new man, the man child, who with Christ will rule the earth. The devil hates this woman and tries to kill her and the child, but is not allowed. Chapter 13, the devil's partners, the beast and the false prophet. Chapter 14 you have several items. You see the 144,000 with the Lamb on mount Sion, and you have those other statements concerning the fall of Babylon, and the harvest and the vintage, and the blessing that accompanies the death of those who die in the Lord at that time. In fifteen and sixteen you have the seven vials of the wrath of God. In seventeen and eighteen you have the fall of Babylon.

And now what? "After these things I heard a great

voice of much people in heaven, saying, Alleluia." I find it a very helpful practice to notice the first use of a word or phrase in Scripture. I find that the connection in which you find a word for the first time, throws light upon its full meaning wherever you find it. The word "Alleluia" or "praise the Lord" is found for the first time in the 104th Psalm. There it is in connection with the overthrow of the ungodly. Here's the first in the New Testament. Two of the greatest of all Hebrew words (the same in all languages) are "Hallelujah" and "Amen." If two strangers from different countries met and one said "Hallelujah" and the other "Amen," they would hold quite a conversation. "Praise the Lord." "So let it be." "Praise ye JAH." Not Jehovah, and I think it is not a contraction of the word "Jehovah," because the words JAH JEHOVAH are in two places. Canon Fausset gives this meaning to Jehovah, Him who was, who is, and is to come. "Jah" Him who is. It is a great fact, one of the greatest, that God lives. Hebrews 11:3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The Bible begins with that statement so glorious, "In the beginning God created the heaven and the earth." If we cannot believe that we cannot believe anything, there is no use going any further. There is no Bible for the infidel because he cannot take in the first words. Jehovah seems to signify Him who was and is and is to come, seems to take in God in all His fullness. "Jah" Him who is. He is in our midst to-day in the presence of our Lord Jesus Christ. We are not trying to give you anything from our words, we speak what we find in His Book, and leave it to Him to bring forth the fruit,

for He is able to take care of it, and He will be to you all you wish Him to be. "Hallelujah, praise ye the Lord," Him who is:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth."

You see the time is coming when all kings shall fall down before Him, when all nations shall serve Him. Then whatever may come of heat or cold, storm or tempest, earthquake or deluge, wars or rumors of wars, we are sure that the time will come when all nations shall worship the Lord Jesus Christ. It is a grand fact that if we die any day we go to be with Him, resting over there, waiting for the time when he shall come; if He comes while we live, we are to be caught up to meet Him, and return with Him when He comes to reign. Our great joy is, or ought to be, that the time shall come when all nations shall serve Him.

"Salvation, and glory, and honour, and power, unto the Lord our God." "Salvation" is one of the largest words in the Bible. It includes our personal welfare, and the forgiveness of our sins; and that is all that some see in the word. I am saved, I have salvation, I have received Christ. That is only one meaning of the word. It certainly means your salvation and the forgiveness of your sins. But it means more than that. It means the salvation of your body, for as sure as we have a redeemed soul, the bodies that we have, these mortal bodies, shall become immortal. That is the meaning of the words, "Now is our salvation nearer than when we believed." (Romans 13:11.) There would be no sense in saying that if it referred to the soul, but it refers to the redemption of the body. But

it has a larger meaning than that. It takes in the redemption of the whole church, the body of Christ. It means more than that. It takes in the redemption of all Israel. I do not say those who have lived and died in sin; but the nation will be a saved nation, saved with an everlasting salvation. It means more than that. (Chapter 21.) "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." What a word is salvation: the forgiveness of my sins, redemption of my body, the salvation of all the members of Christ's body, the church, the salvation of all Israel, and the salvation of all nations on the earth. It is all in Christ, for "Salvation is of the Lord." That you find in the latter part of the second chapter of Jonah. There is another verse you might put with that: "Salvation is of the Jews." John 4:22. Hold the two statements. Is it any wonder that I love the Jews? My salvation to-day depends upon a Jew. I am here a saved sinner through the love of a Jew. I have the forgiveness of sins because the King of the Jews died on Calvary. This Bible belongs to the Jews, because they have given it to us. If you do not love the Jews it is a very strange thing. They will be the first *nation* converted on the earth, and through them shall all nations be blessed. "Salvation is of the Lord." "Salvation is of the Jews." "They shall prosper who love thee." This Book of Revelation largely concerns Israel. I use the two terms synonymously. It is not right always to do so. There is a difference between Jews and Israel. I use them in a general sense just now.

"Salvation, and glory, and honour, and power, unto the Lord our God." Listen to some beautiful words that fell from the lips of David, king of Israel, "Thine,

O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all." (1 Chron. 29:11.) That is a part of the prayer that David prayed after he had contributed his millions of dollars toward the Temple. A man can pray better when he has given a good deal to God.

"He hath judged the great whore, which did corrupt the earth with her fornication." That is the Harlot. Everything corrupting shall be judged. The devil corrupts; the Lord Jesus Christ purifies. The devil destroys and devours, he is a murderer; the Lord Jesus Christ is life, and all that is included in life, and He will yet destroy all that is evil on the earth for: "the Lord God omnipotent reigneth." Many a time you read in the Psalms, the ninety-third, the ninety-seventh and the ninety-ninth, "the Lord reigneth." Now that is a prophetic word. That time has not come yet. The Lord is not reigning on the earth yet. That is in the future for a King to judge the earth. Unless your eyes are looking on to the coming of the glory, you cannot understand many of the Psalms. What do you do with all those imprecatory Psalms that speake of vengeance, as the first Psalms and the eighteenth of Luke: the story of the widow and the unjust judge and the cry for vengeance. The church does not cry for vengeance. That is not in our vocabulary at all. Christ "when He suffered, He threatened not." Vengeance is in connection with the restoration of Israel. What is the meaning of "Be ye angry and sin not"? That comes from the fourth Psalm. It is just a quotation from that Psalm. The Revised Version, "Be angry and sin not." The rest of the verse is, "Commune with

your own heart upon your bed, and be still. Selah." Do you know what to do when you are angry,—go to bed and shut the door. That is the receipt for being angry and yet sinning not. That is the way to do it. Go away and hide yourself until you get quiet, and let the Lord attend to you. We have not to do with vengeance. We have to do with love, not the love that is not easily provoked, but the love that is not provoked. (Revised Version.)

"Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Here is a cry from all heaven. Let us be glad and rejoice to give honor to Him. If that is our aim, we will not get far off the track. If we want honor for ourselves, we will be led astray.

Is it not very interesting that the Bible opens with a marriage and the Bible closes with a marriage? God, when He had made the world all beautiful, made man in His own image, to be here as His representative: man on the earth for God, God in heaven for man. And He made him an helpmeet for him, a suitable companion, He took a rib, a part of Adam's body and builded a woman, and gave her to Adam to be an helpmeet for him, and He gave them dominion over all the earth. That is the way the Bible story opens. Here is the close of it: the marriage of the Lamb. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." As truly as there was an Adam in Eden—that is no myth. What is the matter with people? What can possess a man when he stands up and says, "It is poetry, nothing in it"? Surely the devil gets hold of people. Our Lord Jesus Christ en-

dorsed that story, the story of Adam and Eve, and everything else in the Bible. As truly as there was a first Adam and Eve in the first marriage, so truly is there a last Adam, the Lord Jesus Christ, and so truly is there a new Eve, the Church, and by and by there will be a marriage. Let us rejoice and give honor to Him.

What is the marriage day? That is the day when the man publicly takes to himself the wife he has chosen and she takes him, and they are one. The marriage day of the Lamb is the day when before the whole universe the Lord will acknowledge you as a part of His body. It will be a public acknowledgment of the oneness of the church with Christ. Surely if we realized that, we would live more as one with Christ now. It is a matter of joy. I do not know anything grander, as I stand here and talk to you, than the fact that I am a part of Christ in heaven. That is not presumption. The Bible tells me so. You have a right to say every day and all day long, "I thank Thee I am a part of Thee," if you have accepted Him as your Saviour. That is the key to it all. And the time will come when you will acknowledge Him as yours before the universe.

Now what is the bride's clothing? Fine linen, pure and white. What a contrast to the gorgeous array of the woman we read about last week. What is the one thing that makes us ready to meet Christ, if He should call you out of this body? It is a simple thing to be ready. If you receive Him, if you have received Him, He who knew no sin, having been made sin for you, you are righteous in Him. What was the matter with the man at the wedding feast in Luke? He had not on a wedding garment. Why did he not have on a wed-

ding garment? He refused to accept one. They were all prepared. He preferred his own clothes. Adam and Eve when they sinned, accepted the clothing prepared for them by God, the coats of skins. When we accept Christ, we are clothed in His righteousness. Do let us when we have accepted Him sing these words in Isaiah 61:10, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

"To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revised version: "the righteous acts of the saints." For when Christ becomes righteousness in us and to us, He expects us to live out that righteousness in our daily lives—the righteousness of the law fulfilled in us, "who walk not after the flesh, but after the Spirit." We are not saved because of works. That is the evidence to man that we are saved. God needs no such evidence. Titus 3:8, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

The marriage of the Lamb shall come. The bride shall be ready, arrayed in fine linen, the righteousness of Christ, His righteousness imputed to us, worked out in us.

At the very beginning of Christ's public work, His first miracle was turning water into wine at a wedding. Surely that is suggestive. A good word came from Hebron a little while ago. It was, "Fill the water pots

with water, and the Lord will look after the supply of wine." After I had given this out at one of the classes, some one sent me a letter saying that reminded him of a story of a woman who had wonderfully good children, and she was asked how she brought them up. She replied, "I fills 'm and fills 'm and fills 'm with textes." "Well then, what then?" "Why I fills 'm and fills 'em and fills 'm with textes." "And what then?" And the third time she said, "I fills 'm and fills 'm and fills 'm with textes (as she called them) and the Lord turns the water into wine." If we fill ourselves with God's word, He will turn the water into wine. Be glad and rejoice by being filled with His word. Wine is the symbol of joy. (I am not talking temperance now. I am giving you the Bible meaning of wine.)

The marriage of the Lamb is coming. The marriage of Abraham, Jacob, Isaac, the marriage of Boaz and Ruth and of Solomon, some of these have some reference, some suggestions concerning the marriage of the Lamb that is coming. We are looking forward to the marriage day. If you are saved and are thus sure that you will be a part of the bride of Christ, do you know there are others whom you might call? Does the marriage occupy much of your attention? Do you say during the week to those whom you meet, "Are you going to the marriage?" "What marriage?" "The marriage of the Lamb." "O you have been to a Bible class," they will say. Ask it honestly, earnestly, gladly, because you are going, and perhaps you will bring some along with you. But is it not strange when there is a marriage, an earthly marriage, you look forward to it with expectancy, wonder what you will wear, and so on. Now, if we are Christ's, we are on the way to

the marriage, as I understand it. "Blessed are they which are called unto the marriage supper of the Lamb." Let us be glad and rejoice that somebody may think we believe what we say.

"And he said unto me, These are the true sayings of God." This is added lest some one might say "Nonsense" to these things. They are the true sayings of God. And John was so overcome he fell at his feet to worship him. I wonder if this messenger looked so like Christ that John did not know the difference. I wonder if John thought Christ was talking to him. If so, there is something very helpful in that. You know we are going to be like Christ some day. I do not think John would dare to worship this messenger if he knew he was not Christ. Was this man a redeemed soul? Possibly. He may have been an angel, or he may have been a redeemed soul. We may have to wait to ask John to find that out.

"The testimony of Jesus is the spirit of prophecy." What do you think of prophecy? It is a good time to study prophecy. Man will count you foolish if you do. The Lord will count you foolish if you don't. Let us be foolish in men's eyes rather than in God's. "The testimony of Jesus is the spirit of prophecy. In that day our Lord walked to Emmaus, He talked to those two men in all the prophets the things concerning Himself. You will not like them much unless you see your Lord there, and the story of the coming that you are interested in. Are you not interested about the home you are going to have? If some poor woman in this city was going to marry a Duke or Marquis, she would no doubt read about the estate she was going to manage. Do read the Prophets, read up about the estate. The Prophets are full of it. They tell what is coming.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." This is the return from the marriage, the honeymoon, the trip after the marriage. "And I saw heaven opened." Just seven times do you read "heaven opened," and every time you read "heaven opened" in Scripture, it is always to reveal something of Christ. Here's "heaven opened, and behold a white horse." Now see yourselves, friends, instead of sitting here as we are to-day, some of these days you will be coming down with Christ out of heaven upon white horses. "Nonsense." "These are the true sayings of God."

What is He coming to do? "In righteousness he doth judge and make war." We have been reading of judgments upon the beast and false prophet. But those judgments were intended to lead people to repent. This is different. What to do? To take vengeance upon His enemies; and as you read on to the end of the chapter, you will see that the beast and the false prophet are sent to the lake of fire. For the armies of

the beast and false prophet gathered into the Holy Land from Jerusalem to Esdraelon "to make war against him that sat on the horse, and against his army." The army of the North, the Russians, will take the lead, (Read Ezekiel 38 and 39) the army from the north, Russia, which is so wonderfully getting control of things just now. I will read a little extract I have: "Nicholas II is a young man, and it is hardly to be expected that he will be so aggressive as his father or more remote ancestors, but pan-Slavism is a propaganda that depends not alone on the person of the Czar, who is surrounded by counsellors devoted to Russian interests. The importance of the coming ceremonies consists not in the formal coronation, but in the emphasis of the fact that Russia is a far greater power in the world than ever. The Russians are Orientalists, and the whole power of the Orient has been gradually growing of late years. Can it be that the geographical section that so long dominated the world, whose civilization was thousands of years old when the whole of Europe was barbarous, is again looking to the leadership of the earth?" It is even so, friends. Russia is looming up. The end is drawing near. Russia from the north, with all the armies of the world working with them, will come down to Palestine, inveigled by the devil to make war with God. They will actually assemble in the Holy Land to make war against the Son of God. And He will come down from heaven, and you will be there, and the slaughter will be perfectly fearful, so that it will take seven months to bury the dead. Read it, and you will see what is coming. "The testimony of Jesus is the spirit of prophecy." And so He will go upon the white horse with His army and overthrow His enemies, judge the nations and bring in

the kingdom. Next week we will talk about the thousand years of Christ's reign, the millennium. Other events will follow at His coming. We have come to the most interesting part of this Bible. Read and memorize. Hold to the facts, and see yourselves as part of this army. "The Lord God omnipotent reigneth." Every moment let us be for God, in our daily lives for God, private and public for God. Let us say, "O Lamb of God what wilt Thou have me to do to-day." May we be manifestly chosen and called to follow the Lamb whithersoever He goeth. Let us pray.

We thank Thee blessed Lord, for the time that is coming, when it shall be cried, "The Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Oh may a great peace steal over our hearts now as we look up and thank Thee that we have received Christ, we are one with Him for ever. As we go out of this room and walk the street, or worship Thee anywhere this evening, and as we go to our work to-morrow, may the thought take hold of us with mighty power—a part of Christ,—a part of Him as He stands in heaven, my great High Priest. He will overcome all His enemies, be King of kings and Lord of lords. Blessed Lord Jesus Christ, give us such a whole-hearted desire just to please Thee, honor Thee, to give glory to Thy name. May we be found down here for Thee, until we see Thee face to face. Let us do Thy will, O God, and honor Thee, and hold ourselves for Thee under all circumstances.

Chapter 20.

Responsive reading second Psalm.

That Psalm is a summing up of the Bible story. The nations may rage and the people may imagine vain things, but whatever they imagine, whatever is not in accordance with God is a vain imagination. The Lord shall laugh at them. That is a strange saying, is it not? He shall vex them in his sore displeasure. Notwithstanding all their opposition, He will set His king on His holy hill of Zion. The Lord Jesus Christ shall yet be King in Jerusalem. It does not matter whether you believe it or not, it will not alter the fact. It is a Scriptural assurance and will be a reality. You had better believe it and be in sympathy with God. "Thou art my Son, this day have I begotten thee," as you read in Acts 13:33, refers to the resurrection of Christ, not His birth in Bethlehem. God will give Him the nations for His inheritance, and He shall break them with a rod of iron, He shall reign as king and all His enemies shall be overcome.

Our study this afternoon is on that line, Rev. 20. I will read the first section.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be

loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This is the introduction to what is known as the Millennium. The next paragraph takes us to the end of the thousand years. In taking up this chapter, we will take it just a verse at a time, trusting the Holy Spirit to give you something to enable you to read it with more interest than ever. But let us keep this in mind always that whatever we may gather from these studies is but the faintest shadowing forth of the great realities which are there. If any attempt to think they know all about a portion of Scripture, it would be a good time to pray for them. For now we know only in part. Then we shall know even as we are known. I feel perfectly safe in saying that in holding fast to the very words of God and getting all the light we can upon them, by comparing Scripture with Scripture, and texts with texts, earnestly desiring to know His will, the Holy Spirit will guide us into all truth. We have this assurance from our Lord.

Let me give you one or two facts concerning the Millennium. We have passed through about six millenniums. The seventh, which is known as *the Mil-*

lennium is at hand. Just as there are six days in the week, and the seventh is the day of rest, so probably, having passed through six thousand years since Adam sinned, the seventh thousand will be the Sabbath of the earth's history. That is a very old belief. I think it is a very Scriptural one. I simply pass it on to you as worth considering. We know that "one day with the Lord is as a thousand years, and a thousand years as one day." But there is a great probability that the seventh thousand years of this earth's history will be the earth's Sabbath, the earth's rest, the devil in the pit, and the Lord Jesus Christ superintending affairs personally, His church with Him, one righteous nation on the earth, and all other nations blessed through them, with no war any more, a time of unprecedented prosperity.

There are various names given to this period in Scripture,—two names. One—Restoration. Acts 3:21, "Whom the heaven must receive until the times of restitution (or restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began." "Whom the heavens must receive." The heavens will receive the Lord, Jesus Christ, they have received Him, and He will tarry in heaven "until the times of restoration or restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In reading that passage, unless you notice the phrase "of which the prophets have spoken" you may possibly get more restitution than God has given you. There are those who believe in what is called the restoration of all things (not that of which the prophets have spoken) but a restoration which extends even to the ungodly dead, that God will raise them up and give them another chance. That is

not Scriptural, and therefore we have put you on your guard against a certain book that is published. Scripture is very plain that if a person is taken away in sin there is no redemption. There is a great gulf fixed between the lost and the saved, and our Lord said they cannot pass from one to the other. If you keep close to the Book you will see that it means the restoration of all things that the prophets have spoken.

There is another name. We find it in the nineteenth chapter of Matthew. Simon Peter said, "Lord, we have forsaken all and followed thee, what will we have therefore?" Our Lord Jesus Christ said, "Ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Now our Lord Jesus Christ will return to bring about this restoration or regeneration. You see no one can say that the preaching of the Gospel all these nineteen centuries has yet accomplished the complete regeneration of a single city or village on the earth. There is no company to-day called a church that is a perfect set of people. Shall we go out and leave our church, and shall we form a little company ourselves, a pure people? It has been tried and it doesn't work. Let me give you an illustration. Two years ago I had the privilege of conducting a service in the South of Ireland, and I enjoyed the service very much. And there it was under circumstances where it pays to come out, as the church is what you might call a state church, and there is a necessity to come out, and so they have a church of their own; But mark to what extent that thing may be carried! In one home there was one son who would not meet with his father and mother and the rest of the family. He thought he had gotten holier

than they, and he had gone out from them and assembled himself together for the worship of God. It is a difficult thing to know what to do; but until you get clear light, it is better to abide where you are, even in Sardis. "I have not found thy works perfect before God." "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Abide where you are as long as it is possible so to abide, keeping our eyes unto Him, that He through us may accomplish His pleasure unto His return, witnessing for Him even in darkness, faithful unto Him even unto death. That is the commission given us. This is not the time of the kingdom, and these phrases which have grown up with us from childhood are oftentimes unscriptural. And so you hear of extending the kingdom. You cannot extend what is not here. You can hasten it, but not extend it. We can live to complete the church and hasten the kingdom. In our Sunday school lesson for to-day, Luke 19: 11 to 27, you find these words of our Lord. They will surely give you light upon this matter of the kingdom. Because He was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear, He told them a parable, that He would go away to receive the kingdom and He would return. The kingdom was at hand, but because of their unbelief it was postponed. The kingdom of God will come when Jesus comes back again. After the resurrection His disciples asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." It certainly had not come up to the time of the resurrection and it has not come yet, and will not come until

the seventh trumpet sounds, Rev. 11. And what do you read of after the seventh trumpet sounds, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." So we go on preaching the gospel, sowing the seed incorruptible, trusting the Lord to accomplish His pleasure and complete His church, and then when the church is completed, we meet Him in the air. I hope that step in the march of God's events is clear in our minds,—that the next great event that will startle the earth will be the disappearance of the church,—not the professing church, but the *real* church. Then will come the time of the great tribulation, which is so great that compared with it all other tribulations are as nothing. At the end of it the Lord's return as He said in Luke 19, and as we read last week, heaven opened, and our Lord is seen coming upon a white horse, with all the armies of heaven on white horses, that He may overturn iniquity, punish the nations and bring in the kingdom of the thousand years.

This millennial period will not be a perfect state, as we shall see when we come to the next chapter, but much above the present, as day is ahead of night. We read last week of His coming in power and casting the beast and the false prophet, the two greatest men on earth at that time, alive into the lake of fire; and our lesson to-day opens with the binding of the devil. There is a wicked one called the dragon, that old serpent, which is the devil and Satan, each of which phrases has its own significance. Dragon, power and authority; serpent, great deceit; devil, the accuser; and Satan, the adversary. This noted criminal with all his aliases, will be shut up in prison for a thousand

years. I do not know how to take that except as it reads.

“An angel shall come down from heaven”—heaven is the home of the angels. When we read of angels, we read of creatures whom God created holy, and they are holy still. They are not our departed friends. This angel comes from heaven, “having the key of the bottomless pit and a great chain in his hand.” There is a place called the bottomless pit. Where it is, God knows, and God has control of it. This angel is given the key of the pit and he comes with a chain in his hand. Do you ask, “Is it a real chain?” I know nothing about it. I do not know why it might not be a real chain. “And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” I am glad of this, there is comfort in it, that one angel has more power than the devil. Just look at this. It does not say this was a strong angel. In the fifth chapter of this book we read of “a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?” And this angel has power to lay hold of the devil, a real person, and put him into the pit, a real place, and shut him up, a real shutting up, and seal it for a thousand years. There was a time when the devil got the body of our Lord Jesus Christ into a tomb, and made it sure, sealed with all the power of Rome. But when the time came, the Lord laughed at them and broke the seal and came out of the tomb. They could not hold Him one moment more than He wished to be held. The devil can-

not break that seal, nor can all the power of hell break that seal. It will stay there for a thousand years. That will surely be a good time for the earth. But there will be a good many who will follow him when he comes out.

Man was tried in the Garden of Eden in innocence, and man failed; he was tried with conscience in the antediluvian period, without law, and man failed, and the deluge had to come; he was tried under law, and man failed, Israel went away into captivity; man was tried when the Lord Jesus Christ was here, God manifest in the flesh, here in person, and man failed—they killed Him. Man is now tried under the administration of the Holy Spirit, and man again under the best possible conditions of these times is wandering off in rebellion against God and against God's word, and he is a failure as in the days of Noah. He will be tried again in the days of the millennial age, and then man will prove a failure, for this millennium will end in an awful apostasy. It will be a time when Satan will be shut up in the pit that he may deceive the nations no more. We do not want to be deceived, and yet, unless we keep as close as possible to the words of this Book, we are apt to be deceived. This word is truth. I think you will see that I can say that with my whole heart. I believe God—no thanks to me, but by the grace of God, I do believe this Book from beginning to end. And it tells us of all things that are yet to come as well as things that are past. Our difficulty has been that we have not read it. We have been almost afraid to read it, because we could not understand it, and we have got things terribly mixed up. I do not read that the Church is called the kingdom, or Israel the Church, or the Church Israel. We have gotten things terribly mixed

up, and until we learn to keep things separate, our Bible will still be very mixed up. The marriage ceremony says, "What God hath put together, let no man put asunder." It is just as true in reference to the Bible. And the opposite is true also, what God hath put asunder let not man put together. If we insist on joining together what God has put asunder, we will make our Bible a very tangled up book. What kind of a business man is he who puts all kinds of papers in every pigeon hole of his desk? What kind of a bureau drawer would that be in which a lady put everything all mixed up together? She must have a nice time looking for things sometimes. Let us, as Dr. Gordon used to say, "Put the right truth in the right pigeon hole." Never confound these things, they are separate. There are people everywhere, who, because they do not distinguish between salvation and service, are oftentimes saying, "Am I saved?" "I really felt like a Christian this morning in church, but when I got home and found the dinner spoiled or something else all wrong, I did not feel a bit like a Christian. I wonder whether I am a Christian?" If we have received Christ, our relation is that of children of God, and as a child of God, our relationship is as Christ's. If our daily life is not what it should be, it is not our safety which is affected, but our service. Each one is given a pound, each believer is given the Holy Spirit in a measure, but there is a reckoning coming, and we will have to give in our account, and if we have served the Lord, our work will stand and be rewarded; whereas if we have not served our Lord, our works may be burned up, and yet we saved so as by fire. (1 Cor. 3: 11-15.)

Now can we possibly imagine what these thousand

years will be like? It might help some one if I touch upon the two judgments which precede the thousand years. Every believer in Christ has passed from death unto life, has been judged for his sins on Calvary. There is no judgment for sin for the believer. The word of God proves that. The sins of the believer in Christ are so effectually blotted out that there shall be no remembrance of them. But there is a judgment ahead of every believer—the judgment seat of Christ, to be judged for our works and receive our rewards and positions in the kingdom. Romans 14:10, “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.” 2 Cor. 5:10, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” The judgment seat of Christ—where there will be only saved people, believers, where they will be judged for their works, and if our works stand and are approved of God, we shall be so happy as to hear Him say, “Good servant,” and we shall receive our reward and be appointed our places in the kingdom. Then after that judgment, which comes in somewhere between our meeting Him in the air and our coming back with Him, after that, the judgment of the nations, when He comes on the white horse, we are all to come with Him, coming to judge the living nations. That is the story of Matthew 25:31.

When the Son of man shall sit upon the throne of His glory, the nations shall be gathered before Him. There are no dead people there; they are the living nations. And when the Lord Jesus Christ shall judge these living nations, and separate the sheep and the

goats, you and I will be with Christ on His throne. As it is written, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. 3:4.) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) The judgment of the nations is a very clear Old Testament story, as you will find in such passages as Joel 3, Zeph. 3 and elsewhere, and more fully described in Matt. 25 and referred to in Rev. 19. These are the next two judgments ahead of us: the judgment seat of Christ for His people, where they shall get their rewards and be appointed their places in His kingdom, and following that, the judgment of nations, living nations, when you and I shall be associate judges with Christ. We will be neither sheep nor goats. We are now Christ's sheep, but in that judgment we do not figure as sheep. Who will be? Can't you wait and see, so long as you know where you will be, on the throne with Him? You will have some light upon it, if you read carefully the thirty-fourth of Ezekiel. Note carefully your marginal readings. And these nations will be judged largely on account of their treatment of the Jews, His brethren. But keep in mind this always,—there are principles in that judgment that will apply to us in the judgment seat of Christ, principles which should govern us in our daily lives. Some of these principles in Matthew 25 will be applied to you, "Inasmuch as ye did it unto one of the least of these my brethren," "Inasmuch as ye did it not," and so on. For God is unchangeable and goes on the same principle all the way through. Now then we have got clearly to these thousand years. We have been married to the Lamb. We have been previously judged for our

works. We have come back to judge the nations, the beast and the false prophet have gone to their place for the time being, and the devil is in the pit. The Lord Jesus Christ is King in Jerusalem; for surely Gabriel knew what he was talking about, and meant what he said, when he said to Mary concerning her child, "He shall be called the Son of the Highest and shall reign over the house of Jacob." Luke 1:32, 33; Jer. 3:17.

But mark you, it will not be a time of perfect bliss. There will be disobedient people during those thousand years, for sin will still be in man during that period. We read in Zech. 14:16 and 17, "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain." We see that at the time of the judgment of the nations, some will be left, some will escape. Those that are left of the nations will go up from year to year to Jerusalem to worship the Lord. You can imagine them saying in some of those countries in those days, "It is very strange. We have had no rain for three months, not a drop!" "Why don't you remember you sent no delegates up to Jerusalem this year. The Bible says, if you send no delegates, you get no rain." You can imagine this as one of the newspaper items in the Millennium.

Notice another thing concerning these days. Turn to Zeph. 3:19. If I should attempt to read to you all the passages bearing upon the Millennium, it would take me hours to do it. Therefore I had better not make a beginning. Read the Prophets. There are six-

teen of them. Read them all. "I do not like prophecy." Then you cannot be in fellowship with the Lord very much, if you don't like prophecy, for He is coming back to restore all things of which the prophets have spoken. Let me give you some chapters to attract you. These chapters tell very plainly some of the mere facts of the Millennium that will be on this earth with Christ reigning at Jerusalem: Isaiah 11, that is a good one, Isaiah 35 and 60, 65, 66 and the second chapter. I once heard a Thanksgiving sermon in which the minister said we are the nation spoken of in Isaiah 66. If that was not blasphemy, it was next door to it. Israel is the nation referred to. If you read these six chapters and believe them, you will have a good idea of the condition of things in the days of the thousand years we are studying about. How will it end?

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

"The devil will be loosed out of his prison." That seems a pity, doesn't it? When they get the devil in prison, why not keep him there? Ah, God has a purpose in it. This is the next section of this chapter. At the end of the thousand years, the devil is loosed. His thousand years in prison have not reformed him a bit.

He comes out the same devil as he went in ; but this is a strange thing, that after the reign of Christ for a thousand years, he can get any people to follow him. But he will get multitudes of people to follow him, because there have been people who submitted to Christ because they were afraid to do otherwise. As in the case of Ananias and Sapphira, and Korah, Dathan and Abiram, swift judgment overtook their sin, so shall it be in the Millennium. "He shall rule them with a rod of iron." The people that have iniquity in their hearts and would fain do iniquity, will be afraid to do it in that reign of Christ. It will be a reign of love, glorious love, but it will not put up with nonsense ; it will be a reign of justice for the poor and oppressed, it will be a righteous rule, but it will be a rule of power, the power of God. Psalm 18:44, "As soon as they hear of me, they shall obey me : the strangers shall submit themselves unto me." Psalm 66:3, "Say unto God, How terrible art thou in thy works ! through the greatness of thy power shall thine enemies submit themselves unto thee." Look in the margin of these two verses. A great many people in those thousand years will yield a feigned obedience, a lying obedience, pretending to be Christ's friends, but in their hearts His enemies, and afraid to show it. So the devil will have a following of these multitudes who live on the earth at that time, who have no heart for God, only a heart for the devil.

We are not told how long this period will last. But they will go up to make war against the Holy City and against God and His Christ, and they will be consumed by fire from heaven, and the devil sent to his last home, —the lake of fire. We do not know where he came from, but we know where he is going to. Let us take care none of us are going there with him. Those who

choose the devil's ways will have to put up with his punishment.

How does the chapter close? "And I saw a great white throne." Are we going to stand before the great white throne? It doesn't frighten me a bit, because we are not going to be there. If you are a Christian now, you will not be there before the great white throne. This judgment of the great white throne is the judgment at the end of the thousand years, the judgment for the rest of the dead. In verses 5 and 6 of this chapter you read, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The first resurrection takes place probably in several stages, as at the coming of Christ. One stage is in heaven, one company of those who took part in the first resurrection is in heaven,—they came out of their graves when Christ rose from the dead. Another stage will be when we are caught up with Christ in the air, and immediately preceding that, the dead in Christ shall be raised, and then those out of the great tribulation,—all included in the first resurrection. The first resurrection being over, the ungodly dead shall remain in their graves until the end of the thousand years. And if there shall be any among all that host, whose names are in the Book of Life, they will be saved; but all whose names are not in the Book of Life, will be cast into the lake of fire.

Now friends, try and hold this order. If you are a Christian, your sins are put away and entirely for-

given; you will meet the Lord at His judgment seat; you will come back with Him to judge the living nations, and are with Him all these thousand years, probably in the New Jerusalem, coming and going at pleasure, administering affairs on earth, rulers over five or ten cities, reigning with Christ. We will know what it means when we get to it. Heat or cold will not light upon us. We will never grow old, never worry, but be just like Christ. Then at the end of the thousand years, when He judges the rest of the dead, you will be with Him still; but you have no part, so far as I can find, I hope you have not, in the judgment of the great white throne. If you die in your sins, an unsaved man or woman, you will have no part in the Millennium. If you are a child of God, one with Christ, you will reign with Him, not only for a thousand years, but be with Him for ever and ever. There is no truth more grand than the truth of the oneness with Christ. If you look into these things, and read carefully some of the chapters, God will give you light and you will rejoice as you have never rejoiced before in Him, who is at God's right hand, representing us in heaven, whom we represent down here on earth. Have nothing to do with the things of this world, but be wholly for Him all our sojourn here. If we are spared till next week and the week following, we will consider the New Jerusalem and the new heavens and the new earth.

Our Father and our God, we thank Thee for this story of the thousand years, when Satan shall be bound in the pit, when there shall be prosperity and peace and righteousness on the earth, when Jesus Christ shall be honored as King of kings and Lord of lords by all nations on the earth. It seems sad to think of the devil

being loosed at the end of those thousand years. But just and true are Thy ways, Thou King of kings. We thank Thee the time is coming when there will be a new heaven and a new earth, where through all the long eternity we shall be, if only we are one with Christ, like Him, with Him forever. May these things inspire us to have done with the world and its follies. May we throughout this week, keep ourselves wholly from it, and every moment be set apart for Him, who hath redeemed us by His blood.

Chapter 21.

Responsive reading, sixty-fifth of Isaiah from the sixteenth verse. These verses have very evident reference to the Jerusalem that will be on the earth,—the earthly Jerusalem: the throne of the Lord: the earthly centre of the kingdom. In our study in Revelation we shall have something concerning the heavenly Jerusalem.

Our meditation is upon the twenty-first chapter of the Book of Revelation. I will read the first five verses: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Here is the opening section of the last two chapters of the Bible. It tells us of the completed circle. The whole Bible story is a circle, and every part is in the

right place. The first two chapters tell us of an earth and a heaven—the earth and its atmosphere, all perfect, just as God completed it ready for the occupation of Adam and Eve and their posterity. There may have been (I think there was) a heaven and earth before that. The first verse in the Bible tells us that in the beginning God created heaven and earth. We have had some talk upon that—but perhaps it is so many months ago you have forgotten about it. The next statement is “the earth was without form, and void; and darkness was upon the face of the deep.” And anyone reading carelessly might think that was the way God made the earth—without form and void and darkness covering it. We read in the Prophecy of Isaiah that God did not make the earth in that way. He made it not in vain; He made it not a waste. Isaiah 45:18. If you compare Genesis 1:1 and 2 with that, you will conclude, without any difficulty, that the earth was never made without form and void, and the earth, as we read in Gen. 1:1 must have been made perfect by God, as He always does make things perfect.

When that was, we are not told. We have no way of finding out. It may have been millions of years ago. When we speak of six thousand years ago, we mean the time which is described in the rest of the first chapter of Genesis. There may have been an age or ages, when God dealt with the earth, of which we know nothing. Beyond what is written in the first verse, it looks as if the earth was in past ages under the control of him whom we call the devil, the adversary, and through some maladministration on his part, the whole thing had to be overthrown. Beyond the second verse, we have a story of restoration or renovation. So it is quite possible (I do not insist upon it) but it looks as if

away back in ages past there was a heaven and earth as it came from the hand of God perfect; and then Genesis 1 tells of what you might call a new heaven and a new earth.

That earth was also destroyed by the deluge. Let us read about that. In 2 Peter 3:6 we read, "The world that then was, being overflowed with water, perished." Here you see there's a heaven and earth upon which people had been living since the deluge; and yet they are not the same heaven and earth; they are not and yet they are; a change had been made by the deluge. Peter goes on to speak of this, and he speaks of the day of the Lord coming as a thief in the night, and of the elements being dissolved. Then he adds in verse 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Now as we have had at least two heavens and earths—I think three—there are others yet to come; but all the way through, it is the same earth and heaven, the same earth on which Satan administered before that catastrophe coming in between Gen. 1:1 and 1:2; and that same earth was made over new for Adam and Eve and their posterity, and that same earth being overflowed with water in the time of Noah, perished, and ever since to this time, it is the same earth.

But we are drawing near to another overthrowing, which will take place at the end of this age. And then will come the thousand years, the best time the earth has ever seen. But beyond the thousand years you will have another new heaven and earth, which seems to be the last, and which will be perfect. So that these ages are spoken of as a new heaven and new earth, new earth and atmosphere. The story of this planet as we

have it in the Bible, with its change after change, so it will be until we come to the times we are now reading of, when in the new heaven and new earth, there will be no more death, no more sorrow, nor crying, nor pain, but all things shall be made new. The earth from that time onward will be an earth filled with righteousness. For this we are waiting and journeying on. We will all see it, because we are going on forever in our immortal bodies. There is a sentence in Hebrews which reads thus: "the power of an endless life." Heb. 7:16. You will think much less of the cares and sorrows of this life, if that takes hold of you—"the power of an endless life."

We have not looked recently at the story of the believer. I hope I do not mix you up, friends. I heard of some one, who was saying last Lord's day, he was all mixed up. I am sorry. I try to make it as plain as I can. Lest we confound you and confuse you and mix you all up, let us take a moment to go over the believer's story—the individual believer. Take my own story as a believer, and surely many of you can go along with me. The individual story is this: We are sinners. I am by nature a sinner, a child of the devil, deserving the wrath of God. I cannot stop to give you the passages, but these statements are all supported by Scriptural statements. We are born in sin. Sin passed upon all men. I, by birth, was a child of the wicked one, child of earth, but God told me through His word and the preaching of His word, of His Son, who loved me and gave Himself for me; and for many years, while I went to church and Sabbath school and read the Bible, I did not accept this Lord Jesus Christ. I was many a time afraid to die, afraid to be sick lest I might die, afraid almost to lie down at night lest I

might awake in hell, for I knew I was not saved. But the time came when I was led to receive the Lord Jesus Christ as my Saviour; and even then I did not have the peace I might have had. For even after I received Christ as my Saviour, I did not rest in His word, thinking if I did not do my part I would not be saved: but after some years of that kind of life, trusting in Christ, but trying hard to do my part, my eyes were opened to see that He did it all. Oh what a rest that was! And then I found out, for Christ's sake God had forgiven my sins. I actually found out I was a saved soul; and since that time have had no question concerning my soul's welfare. It has been twenty-three years now, this summer, since there was any thought of danger,-- twenty-three years of peace and rest; for I know that any moment that death might come, it would be glory for me. If any of you have not that restful life in Christ, you may obtain it at once, by simply receiving Him, and taking Him at His word. You cannot add to His finished work. Eternal salvation and glory are awaiting you. Then what is there to do here? Just do day by day as occasion serve thee, for God is with thee. Let God manage your life, walk humbly with Him, and be perfectly sure that you being willing to be guided, He will guide you. Serve Him with a glad heart without any bondage, faithfully, because He has saved you, ready to meet Him any day, absent from the body, or caught up in the body, doing what He wants you to do to help bring the time of the kingdom, and all the credit is due to the Lord Jesus Christ. We are here on the earth to make Him known, to so live in Him, to have Him so live in us, that through us souls may be saved.

Well, what has that to do with the plan of the Bible? That is another story. Some people think the Bible is

given to us just to tell us how to get saved, and so some people need only a very small Bible. The third chapter of John is enough for them, or just the four Gospels, or the New Testament, because they think salvation is not mentioned anywhere else. But you can find that in the third chapter of Genesis, where the Lord God made coats of skins and clothed Adam and Eve; and then in the next chapter, in the offering of Abel, you have the way of salvation. This is a wonderful statement in Isaiah 1:18: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." You can find salvation in almost every verse in the Bible. What is the use, then, of this big Bible? It makes us tired to read it. It tells you God's plan. But you say, "What do I want with God's plan? I want to get saved, and be sure to go to heaven when I die." That is not much of an ambition. Ask the laborer employed on a building when it is expected the building will be completed, and if he should reply, "I don't know, if I get wages, that is all I care about it," you would think him a poor specimen. God has a plan concerning the earth, the whole earth, and He allows us to come into partnership with Him in His plan to make the earth all over new, to bring the age we read of in this verse, a new heaven and new earth. What is my part in this plan? Our part in the plan is to yield ourselves fully unto God's Holy Spirit, that He may have control of us, and send us to China or South America, if He wants to, or keep us here if He wants to,—to do what He wants to through us to make Jesus Christ known,

so that the Church may be completed. That is the part of the plan we are in just now. How far are we on in the plan? We are at the building of the Church, and when the building of the Church is completed, when the literal members of Christ's body are called out, when the Church (it matters little what denomination you belong to) shall have been completed we shall be forever with the Lord. I cannot but believe that all this zeal about denominationalism is of the devil. God is the God of peace, our Lord Jesus Christ is the Prince of Peace, and if you are controlled by the Lord Jesus Christ, you will be peaceful. If you are not peaceful, it is the work of the devil, provided your aim is to glorify God. If not, you have no right to be peaceful. If your aim is to glorify God, let us be peaceful and peaceable. He can work in spite of a good many things, and He shall see of the travail of His soul and be satisfied. When He has completed His Church, we will be gone to meet Him in the air, and then will come the awful tribulation, which will end in Israel's conversion and restoration, and beyond that, the new heavens and new earth of which we are now reading.

I expect confidently to see that new heaven and earth. I expect confidently to have a home in that new Jerusalem. Because you are good? No, God forbid. Because I have as a sinner received Christ. Because I am simple enough to believe that all weak and unworthy though I am, having received the Lord Jesus Christ I am a part of Him. You are a part of Him, just the same. Why not believe this, and go about your work day by day a part of Christ. The mother says, "My little babe is a part of me, he belongs to me." And if that mother has the honor of having a child in heaven, it makes heaven more real to that father and

mother. Up to that time heaven was not so real; but when their own little child is there, surely heaven is more real. They have a representative of their own home in glory. They think more about heaven than ever before. When we have grasped the fact that we are a part of the Lord Jesus Christ, we are contented to let earthly things go by, and we are taken up with things eternal.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” That bothers some people “for the first heaven and the first earth *were passed away.*” If this heaven and earth pass away, how can it be the same heaven and earth? I am looking upon the faces of several hundred people passed away, and yet here you are. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” If you are a Christian, there is a sense in which you passed away. The old things have passed away, and you have become a new man or woman in Christ. You have the same form and features, but a change has come over you. A great change comes over you from day to day.

One of the hardest men I ever came across was a stevedore in the North end of Boston. He attended some of the meetings, and he actually received Christ; and many a time I had to just look at his face in prayer meeting, and say to myself, “Are you the same Bob I knew down at the wharves?” You would not know him for the change that had come over him,—he looked even like a gentleman in appearance. If people, who give much attention to getting the outward appearance beautified, would give attention to the heart, the face would be all right. It is not powder you want on the

face, but the grace of God in the heart. The most homely face becomes good-looking when the Spirit of God shines through.

There is another expression that troubles people about this new heaven and earth. In 2 Peter 3, we read of the elements—that the elements will be dissolved. If the elements will be dissolved, how can it be the same heaven and earth? The meanings of words are very helpful. The word “dissolved” in 2 Peter 3, is the very same word that is used of the ass’s colt. The disciples were told to go and loose him. They did not dissolve him. Lazarus stood at the grave’s mouth a live man, but he was bound hand and foot with grave clothes. How did he get out of the grave with the grave clothes wound around him? That was part of the miracle. The same Power that brought him to life brought him to the grave’s mouth; and the Lord said, “Loose him and let him go.” Dissolve him,—the same word. Take the word and translate it “loosed” in regard to the elements. So the earth upon which we live shall be loosed from its bondage and set free. It is just the fulfillment of the eighth of Romans: “The whole creation groaneth,” but the whole creation “shall be delivered from the bondage of corruption.”

“And there was no more sea.” That is a strange statement, isn’t it? What will we do without the Atlantic and Pacific Oceans? Go to Europe by rail, no seasickness? There is no sin about the sea. Do you think the Lord will dry it up? We will wait to see. “There shall be no more sea.” The sea is significant of the restless sinner. The wicked are like the troubled sea which cannot rest. There will be perfect rest in that time. But that does not satisfy me. That is the spiritual application of it. The Mediterranean Sea is

the sea of the Bible. I do not know that the Bible ever refers to the Atlantic or Pacific Oceans, for the Bible lands lie around the Mediterranean Sea. It is possible the Mediterranean Sea shall be no more. Great changes will come at the time of the earthquake when Christ comes, in the configuration of the world's surface. The time may come when the Lord will blot out the whole sea. I am willing to wait and hold that statement.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Having touched upon the earth, we will spend the rest of the time on the New Jerusalem. There is just another glance at the earth in the next two verses. We are looking forward to the earth with no more death upon it, no more pain, no sickness, no sorrow. "Oh," you say, "that is heaven. I will be glad to be in heaven. No pain there, no crying there, no distress there." It is all true that there is no distress, sorrow, death or pain in heaven. But you are not reading about heaven here. You are reading about the earth. It says "There shall be *no more death, etc.*" Now there is no sense in saying "no more" when there never was any. There never was any pain or sorrow in heaven. We are looking for a time when cemetery companies will be out of date. Lots of business will be off the earth in the days that are coming. The undertaker's business will be gone. The sods of the earth shall never be cut for graves. Even the physicians will have a very poor show; perhaps, not needed at all, no more sickness. Some people will not want to live because their occupation will be gone. These statements are concerning the earth that is coming. How is it coming about?

God says, "Behold, I make all things new." There is a word of comfort in that verse. O God Thou canst make all things new, therefore, Thou art able to make a new creature out of me. O God make me a new man, a new woman. Let your heart cry out, "Make me a new man, a new woman." It was last Sunday afternoon here a week ago, that one said to me, "It is all in letting." Sure enough, it is all in letting. Let God mould you and make you all new.

Lest some one might say, "That is all nonsense. Do you think the time will ever come when the earth will be all new?" Right there: God said to John, "Write: for these words are true and faithful." Why did the Holy Spirit put that right there in that place? Because He knew some would say, "That is all nonsense." That is what Peter said when the women told him Christ had risen from the dead. "Idle tales." Nonsense.

"And he said unto me, It is done." Some day it will be done. Just as truly as this evening will come, so truly will this earth be new.

Listen to these beautiful words. Are you thirsty? Have you an interest in these things? "I will give unto him that is athirst of the fountain of the water of life freely." Beautiful, isn't it! O what encouragement. Just come, accept Him, drink and eat abundantly.

But, will all be there? No. Listen now, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." No, not all will go there. It is your own fault if you do not. If you are afraid to confess Christ, you are classed along with the fearful and unbelieving.

Then you will go along with them to the lake of fire and the second death. That is an awful story, isn't it? This is the last time we read about it. Let us turn away and be citizens of the new Jerusalem, journeying on our way.

Verse 9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Look at this city, read about it. Some of you have it in your hearts. We have been memorizing it, and we are looking at the city by faith. You see coming down out of heaven from God a great body, fifteen hundred miles long and wide and high. That is the measurement,—verse 16, "twelve thousand furlongs, and the length and the breadth and the height of it are equal." It is a perfect cube, foursquare. There are only three perfect cubes in the Bible that I have found. The holy of holies in the Tabernacle, the holy of holies in the Temple, and this new Jerusalem. It is coming down from God out of heaven. How far is it coming? We are not told. It is coming down far enough for the nations to walk in the light of it, as you read near the close of the chapter. No doubt, some man of science would say, "He is talking nonsense. Think of a body 1,500 miles long coming near the earth! Why it would upset the equilibrium of the whole thing. You could not have a heavenly body coming near to the earth without upsetting everything." Who is doing this? Who made this earth? Who started this earth rolling around the sun? Who formed the universe? Who is it who said, "I make all things new"? It is He who formed the universe. Worms of the dust saying to God, "You cannot do it. You will upset everything."

Don't let us be foolish. Let us believe God. It is His affair, and He will do it somewhere near the earth without disturbing everything. You see people raise a big house, lift it up and put some other stories under it. If man can do these little things, cannot our God do anything at all?

Some think it may approach the earth like a double pyramid with the bases together. We do not know. But it is a great city fifteen hundred miles long and wide and high. It has foundations, and the foundations of the walls of the city are garnished with all manner of precious stones. The first foundation is jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. You see these precious stones of the foundation of the city! See the walls of diamond! It looks like diamond—jasper. We talk about diamonds! What a precious stone a diamond is. We will forget about the diamonds we have here, when we see walls of diamonds. Think of the ruby, that you can hold in the fingers, and paying thousands of dollars for it. We are like children playing with these things. If we had our eyes upon that city, we would not consider such trifles. I am going to live in a city where every gate is a pearl. What do you think of that? If you could possibly turn all your precious adornments, if you have any, into saved souls for Christ, that would be a very fine investment. You pay enough for them, but when you try to sell them, it is a different matter. Just try it. If our adornments could be turned into souls for Christ, O how glad we would be in that new Jerusalem,

that we have been of any use to the Lord to help people to that city.

And the street of the city is to be of pure gold. You never saw gold of this kind, clear as glass. There seems to be one long street in it, and it has no light save the glory of God; and there is no temple there, "for the Lord God Almighty and the Lamb are the temple of it." We will see in next week's study a river in it and other precious things. Just imagine you see the city as it comes down from God, as long as from here to Chicago. And that will be our home, and there shall enter into it nothing that defileth. O what purity! You cannot ride in the trolley car without meeting something defiling. How we sometimes long for a new clean home. In that city will be only those whose names are written in the Lamb's Book of Life.

To what part of the earth will it come? It will be located over the old Jerusalem. Jerusalem in Palestine will be rebuilt. There will be an earthquake that will change the whole face of the country, and somewhere over that city will be the new Jerusalem. Isaiah 4, last two verses: "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." That looks like the New Jerusalem. Isaiah 60:19, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." You see they will not need the light of the sun and the moon so much. They will go on

shining all the same, but this new Jerusalem will lighten up all that city. It will be the wonder of the age. And when in those days people will go up, as they will from all parts of the world to worship God in Jerusalem, the first thing they will see will be the light of the new Jerusalem over the old Jerusalem. It will be a wonderful combination, will it not: the Lamb and the bride in the new Jerusalem, and the people in the old Jerusalem. This will help us to understand a difficult passage in Zech. 14:6, "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the **LORD**, not day, nor night: but it shall come to pass, that at evening time it shall be light." It will be all day. The light of the new Jerusalem will make it all day in that part of the world at least. Now we are supposing, just for a moment, that the new Jerusalem is located over the old and revolves with it. Some think the new Jerusalem will be stationary. If it is the whole world shall enjoy its light; but it looks to me as if it will be a fixture over the old Jerusalem.

What will our business be in those days? Whatever the Lord shall say, coming and going at His pleasure from the new Jerusalem to the earth and back again, or to some other orb, if He sends us, at His pleasure all the long eternity.

Shall we live on the earth? It doesn't look like it. Our home will be in the New Jerusalem, coming and going as His messengers. Will not Jacob's dream be fulfilled? We will be at home with the Lord in His presence forever. I am glad of this that some day I will see it, some day I will understand.

Mr. Spurgeon says: "If a man have good matter,

even if he doesn't speak up to the matter, it is good if he calls attention to it."

Our Father and our God, we ask Thee to forgive us for our blunderings and stumblings. Forgive us, O Lord, that we are such wretched witnesses. It would take Gabriel to talk to us about these things. We cannot understand, but we can believe. O God, our Father, we ask this, in the name of the Lord Jesus Christ, that this story of the new Jerusalem, written in this Thy Book may become so interesting to those who have been gathering here, that they shall read, read and meditate upon this matter, and may we become so taken up with this city, that like Abraham, we will be content to live looking for that city. May we be like him, heavenly people, walking the earth as strangers, content to be anything or do anything, if so we can be of use to Thee to bring these glad days on the earth. The Lord hasten then the time when Israel shall be redeemed.

Chapter 22.

We will read as a Praise Psalm the 103d Psalm. We ought to be saying that about all the time. "Bless the Lord, O my soul." "I will bless the Lord at all times." I will be thankful as my days go by, counting God's mercies to me. It is helpful to count the mercies.

I will answer a question: "Please explain the word 'Antichrist' as it appears in Scripture. Is it any one person in particular, or is it a body of men inimical to Jesus, or is it the devil?" We have referred to this matter, and I think it may be summed up very briefly. The word "antichrist" is found only in the Epistles of John, but the same person (for I believe Antichrist will yet be a person) is spoken of in Second Thessalonians and in Daniel, as a man of sin, a wicked one. The spirit of Antichrist has been in the world ever since Cain killed Abel. That was the beginning of the Antichristian spirit. Antichrist includes all that is against Christ; but there is a man coming who will be the devil in human form. He will not come in our day, perhaps, and yet he may be born even now, for all I know, to be manifest after the Church is caught away. He will be the greatest man on earth. The world will run after him. The newspapers will be full of him. He will be a philanthropist, apparently a good man, perhaps the finest man on earth outwardly. He will have large control in Europe, if not over the armies of the world, and he will gather them together against Christ and against Christ's Church in a great battle in Emmanuel's land; and in the worst of the conflict, the

Lord shall come in His glory. Rev. 19. The spirit of Antichrist, from Cain on, is to end, to be consummated in a person to be destroyed by Christ when He comes in His glory.

Concerning our future studies, we know nothing definite. A good many letters have come to hand,—letters of gratitude for benefit received. If you have received benefit, give God the glory, and if the Lord spare us to meet again in the Fall, possibly He will, and it will be communicated in the newspapers, we will continue our studies in Genesis, or perhaps in Daniel, unless I receive some very loud voice in another direction. The object of these classes, is simply to study the word of God, looking to missions. We have received \$12,200 for missions this year, almost as much in these five months as the whole year of 1894. We received \$13,000 in 1894. We received \$19,000 last year, 1895. From these services there has been received in the boxes in the vestibule not quite \$800. The total expense of the services has been \$1,162. The difference has been made up of one special gift of \$50, and the committee enjoyed the privilege of paying \$350, and they consider it a good investment. If any of you think it a good deal for them to bear, they are ready to welcome any contributions, and promise to give all surplus to missionary work.

Our study is in Revelation, twenty-second chapter.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no

more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

It is not easy to distinguish always between the Jerusalem that is to be on the earth in the old land of Palestine, and the Jerusalem that is to be over the earth, probably over that old city restored. If you will read the last eight chapters in the Book of Ezekiel, you will see a description of the future kingdom in Emmanuel's land. It is a portion not often read. Some think the description there refers to things past, but it will not fit anything that has ever been in the world. I believe the last eight chapters of Ezekiel are a description of the land and the temple as it is to be; and you will see there that the land is to be divided as it never yet has been, divided in a different fashion. Chapters 47 and 48 will tell you the model. So also, when the city will be rebuilt the name of Jerusalem shall be Jehovah Shammah, "the Lord is there," and thus ends the Book of Ezekiel.

It is a very interesting study to notice the ends of the Books of the Bible. If you take the ends of the Books of the Prophets, you will see in all but two, Jonah and Nahum, I think, each ends with a reference to the restoration of Israel and to the coming Kingdom. Those who believe the Bible confidently expect the restoration of Israel to the land of Abraham and Isaac and Jacob, and that Jerusalem will be rebuilt and will be the capital of the whole earth. Before that time there will be a great change in the earth's surface,—a

great earthquake. Rev. 16: 17. Among the things that are ahead of us are earthquakes such as have never been on the earth. That is the record of the last vial of God's wrath that shall be poured out ere the Lord shall come in His glory. The changes that shall take place on the surface of the earth are described at least in reference to Palestine, for Jerusalem shall be greatly exalted and the country around it shall be a plain; and from the temple in Jerusalem shall be a river running down eastward toward the Dead Sea, making that a dead sea no more and a river running westward to the Mediterranean (Zech. 14 and Ezekiel last eight chapters) and upon the banks of the river, trees bearing fruit for food and leaves for healing the nations,—these among other things you will read of in Ezekiel that make you wonder what is the difference between that kingdom and this in Revelation 22. So you see it is not easy to distinguish always between the Jerusalem on the earth, and the heavenly Jerusalem which is to be our home. But in Revelation 22 you read of a river in the new Jerusalem. Is that the same as the one we read of in Ezekiel as flowing through the Jerusalem on earth? It does not look like it. It looks like a river in the new Jerusalem. We will have room for a river in that city, as it will be 1,500 miles long. Whatever it may be as to the literal, let us not fail to get the spiritual out of it. Some people always take things as spiritual and leave out the literal. Some take the literal and leave out the spiritual. I believe the safe plan is to take it as you find it—the description of actual things to be actually fulfilled, and then looking at the literal, fail not to get the spiritual.

Now for a helpful word for my soul. Unless I take something out of this Bible for my soul, I read it in

vain. We go back to the garden in Eden. There you see a river flowing through it to water the garden, which is divided into four rivers. How suggestive of the Lord, the water of life, and of whom we have four accounts in the Gospels. Are not the four rivers very suggestive? But what right have we to think of Christ as a river? In Jer. 2:13, God says, concerning His people Israel, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." God tells us that He is the fountain of living waters. In John the fourth chapter, we read that our Lord said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And in the seventh chapter of John's Gospel, Christ said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." So, my friends, you and I may be rivers of water. In Ezekiel we read, "Everything shall live whither the river goeth." Wherever you go in the name of Jesus Christ you will bring life. Are you bringing life? Are you filled with that water? Are you laying it up, day by day, memorizing it?

I was talking to a gentleman this afternoon, who says he is sorry he did not begin to memorize whole portions of Scripture long ago. I am sorry I wasted so much time of my life. If I am thankful to-day as a Christian, it is because I have some of this Book stored in my memory. I will give my time to laying up this word in my heart. Won't you do the same? You can fill yourselves you know. It is here. Drink,

beloved, all you can of it, of this blessed water. Are you thirsty, are you hungry for God's word? "There is a river, the streams whereof shall make glad the city of God."

The river of God is always full of water.

"A river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The Lord Jesus Christ will reign during the thousand years until He hath subdued all things unto Himself. But then shall He cease to reign? No. Here in the new earth Christ is on the throne with God. In the thousand years we shall reign with Christ. Shall we cease to reign in the new Jerusalem? No. Verse 5, last clause, "and they shall reign for ever and ever."

Verse 2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." There is a profitable study there for you. That brings up a separate study. We cannot dwell upon it now, but take your Concordance and look up the tree of life from Genesis on to Revelation, the tree of life in the Garden of Eden, in the Book of Proverbs and in the Revelation story. A literal tree, think you? I don't question it at all. In Ezekiel a literal tree? In Eden a literal tree? Yes, a literal tree. We will see the use of it by and by. Spiritually, Christ is the tree of life. The words of the wise are a tree of life. Each one of us is a tree of life or a tree of death. Day by day we are in our daily lives either bringing life to others, or we are bringing death to others. If those who know we profess to be Christians see in us day by day that which is of the friend-

ship of the world, we are to them a tree of death, stumbling blocks. But if they see something of Christ, joy and peace of Christ, we are trees of life. Let us be so filled with His spirit that we may be trees of life, the planting of the Lord, that He may be glorified. In Isaiah 61 we are trees of life.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”

“And there shall be no more curse.” What a long story it has been. Six thousand years of the curse. Another thousand years to run on the curse; but at the end of that thousand no more curse, but the throne of God and the Lamb, and his servants shall serve Him. It is no real rest to do nothing; but it is real rest to be at work restfully. I am sure we can all be at work restfully. A change of occupation is rest. You are not to be idle throughout eternity. Christ is ever working now, He never ceases to work. The Spirit is ever working. A good thought about the Spirit: (in Romans 8) “The Spirit maketh intercession for us with groanings which cannot be uttered.” You as a believer have a Friend in you who knows your need, loving you, patiently dwelling in you. How often the Spirit in you prays for you! There is no doubt that you get many a blessing, many a deliverance you never asked for. The Spirit asks for it for you. Blessed Holy Spirit making intercession for us with groanings that cannot be uttered. O how He loves us! He wants our greatest happiness here. How He wants Christ to be glorified, and how often He asks the Father to do this and that, we cannot tell. O what a Comforter! Let us do as He directeth us, pray the prayer He has prayed. We expect to go on in glory reigning and serving.

There is no conflict at all in reigning and serving. Every minister is a servant, and a public official is simply serving the people. We who are Christians will work, work, work, never get tired, never grow weary, never grow old, but serve Him continually.

“And they shall see His face.” “Blessed are the pure in heart for they shall see God.” We can see Him here in faith. “And his name shall be in their foreheads.” What would we do, what would we refrain from doing if we actually carried the name of Jesus written in letters of light or gold on our foreheads. You would not dare to do many a thing that Christians often do. We would not dare go to many a place, because that name would put you out. They would not put up with it. They would say, “Go away from our company, we don’t want you.” O that we might have the name of Jesus in letters of gold on our foreheads. We are here to bear that name. Let us bear it.

“And there shall be no night there.” People are trying to make it so here by electric light. The great inventor is getting a new lamp that will go ahead of all the lamps. But that is man’s work. God will give us the light of day.

“And he said unto me these sayings are faithful and true.” For the third time in this last section of the Book, we have the statement “These words are faithful and true.” Rev. 19:9; Rev. 21:5. Why does God say three times these statements are true? Let us lay to heart the fact that these statements are true,—not our explanations of them. We don’t say they are true. Be careful of men’s explanations. But the words, the very words of the book, we say these words are true. “Let God be true and every man a liar.”

“And the Lord God of the holy prophets sent his

angel to shew unto his servants the things which must shortly be done.” Putting that verse with the sixteenth: “I Jesus have sent mine angel to testify unto you these things in the churches” proves that the “Lord God of the holy prophets” is none other than the Lord Jesus Christ. I learned at school this axiom: “Things which are equal to the same thing, are equal to each other.” I find it helpful in Bible study. In Ephesians 5 it says we are to “be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” In the third of Colossians, sixteenth verse, “Let the word dwell in you richly.” There you have two perfectly evident cases, producing the same result,—consequently I conclude that being filled with the Spirit and filled with the word of God is the same thing. If you would be filled with the Spirit, be filled with the word of God.

Now here. “I Jesus have sent mine angel.” The Lord of the holy prophets is none other than Jesus Christ. In the Old Testament, it is “Thus saith the Lord.” In the New Testament, “I say unto you.” The Lord of the holy prophets is none other than Jesus of Nazareth, the Son of Mary, the only one worth talking about, the only one worth exalting. May we be so completely in love with the Lord Jesus Christ, that we will have no eyes or ears for anyone else. We see people on the earth who are all in all to each other, and when they are together they have eyes and ears for no one else. If that is possible in human relations, how much more will it be with Christ, if we say from the heart, “O Christ, my Saviour, take me, all there is of me and use me all Thou canst.”

“Behold, I come quickly.” We will pass on from that

for the present. "Blessed is he that keepeth the sayings of the prophecy of this book." The Book begins and ends with the same statement. Verse 3, chapter 1, "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Now you can't keep what you have not got. You can't keep what is not your own. Therefore make these words your own. Lay them up in your heart, and then you can keep them and get your blessing.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things." These expressions are very like John,— "when I had heard and seen." In John's first Epistle we read, "That which was from the beginning, which we have heard, which we have seen with our eyes." In Acts 4:20 Peter and John said, "We cannot but speak the things which we have seen and heard." In Acts 22:15 Ananias said to Paul, "Thou shalt be his witness unto all men of what thou hast seen and heard." What have you heard? What have you seen? Whatever you have heard and seen from the Book of God, make it known. Because whatever you have seen in Scripture you can help make it known. Peter and John could not help but make it known.

"Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, "and of them which keep the sayings of this book: worship God." There is no one but the devil and those inspired by the devil who want to be worshipped. That is a token of the Antichrist. That is a mark of the beast. If we desire from our fellows worship, if we desire to be exalted, that is the spirit of the beast. A

good name is all right. A good name is more than great riches, and whatever of good name you may have, hold it for Christ. The devil said to Christ, "Fall down and worship me." This messenger said to John, "See thou do it not." Do you think this is one of the prophets? We will ask John when we see him, "John, which of the prophets was it?" and John will probably take us and introduce us to him. He is called an angel. That does not matter. An angel generally means one who is created an angel. The word angel, means messenger, and angels were generally used as messengers. This was a messenger of God, not necessarily a created angel. He says, "I am one of the prophets." But notice this. Up there in heaven they keep the Book, for he says, "I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book." I do know that I shall remember up there in heaven or in the new Jerusalem all that I have ever learned from the Book, which "is forever settled in heaven." Whatever you may have time for, I have not time to study other studies. If you have, do find time to make the Bible the greatest study, for the other studies will pass away, but the word of God endureth forever. There is not a sentence in this Book that you will not enjoy over there.

"And he saith unto me, Seal not the sayings of the prophecy of this book." Now what do you think of people who will not read this Book of Revelation! Any man who goes against the prophecies of this book, is going against the very word of God.

A gentleman told me he called a friend's attention to the third verse of the first chapter of Revelation. He told him he had never seen that before, and thanked him for calling his attention to it. This is the only book

in all the sixty-six that has a special blessing attached to the reading of it.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." There are two lines of thought here. Whatever the result of the Scriptures may be, that is not your affair, not your business. If the preaching of the word of God makes some people more unholy, that is not your business. If it makes them mad, that is not your business. If it makes them righteous, that is His affair also. God is responsible for results of His own word. The other thought is: when we have passed out of this life, he who is unjust, will be unjust for ever; he who is filthy, will be filthy forever, etc. Take which ever you like. Take both thoughts, if you will.

"Behold, I come quickly." Here is the second time we read that. "And my reward is with me, to give every man according as his work shall be." Have I made it plain enough to you, friends? To me it is very clear that our salvation depends wholly upon the work of the Lord Jesus Christ. I have met a good many people this past week who thought they would like a little time, if a cyclone should come along, before they should be taken away by it. Now if we are Christians, we are supposed to be ready to meet the Lord at any time. But it is a common failing to mix up our daily life with the matter of salvation and think that we are not ready. My readiness to meet Christ does not depend on what I ever did. My fitness depends only on His merits.

More than that I cannot have;
More than that I do not need;
Less than that will not avail.

Jesus Christ by His work has provided a robe of righteousness, fitness for heaven, for everyone who will accept Him.

Let me ask you a simple question. Could you look in the face of Christ and say, "Blessed Lord Jesus, as a sinner I accept Thee as my Saviour." If you can truthfully say that to Him, you can never be more saved than you are in Christ. Salvation is wholly of grace.

"And my reward is with me, to give every man according as his work shall be." Where do our works come in? There is not a cup of cold water ever given in the name of Christ that will not receive its reward. What, is there something beyond salvation? Yes. Salvation is God's gift, free, undeserved. It is the gift of God. But as a penitent sinner, as a saved sinner you go forth to work for Christ, and everything you do for Christ you will be rewarded for according to your works. In 1 Cor. 3:11 to 15 you will see the whole story. It is possible to be saved, and not receive any precious rewards. May we have a full reward. 2 Peter 1 will teach you how to have a full reward.

"I am Alpha and Omega, the beginning and the end, the first and the last." Every question is answered in Christ. There is no light apart from Christ. Let Him be in your life. "I am Alpha and Omega, the beginning and the end, the first and the last."

"Blessed are they that do his commandments." Revised Version: "Blessed are they that wash their robes." Receive Christ, and then you have washed your robes.

"That they may have right to the tree of life, and may enter in through the gates into the city." It is by the blood of the Lamb we obtain a right to enter the

city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." You don't want to be without, do you? If you are not in Christ (Christ is loving you, you have only to call upon the Lord) receive Him and be saved.

"I Jesus have sent mine angel to testify unto you these things in the churches." O friends, wake up and testify these things in the churches. Don't let them shut you up. Testify in your prayer meetings. Do it meekly and lovingly. Jesus gave you this to testify. Don't keep it to yourselves.

"I am the root and the offspring of David, and the bright and morning star." David's Lord, the offspring of David, David's son. In Revelation 2 the reward to the overcomer will be, "I will give him the morning star." When Christ comes in His glory, He is coming as the Sun of righteousness—(Malachi, last chapter); but the morning star shall come first. If we are Christ's we shall be caught up to meet Him as the Morning Star.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "The Spirit and the bride say, Come." That may be an invitation to the sinner, or it may be an invitation to Christ. Let your heart say, O come, Lord Jesus."

"Whosoever will, let him take the water of life freely." I once knew a colored man named Gabriel. He was doing his best to be saved. I read that verse to him. And I asked him, "Does it say, whosoever will pray?" He said, "No, sir." "Does it say, whosoever will pay \$5.00?" "No, sir. It says freely, sir?" "Do

you want to be saved?" "I do." "Will you take it?" "I will, sir." And the best way he knew how, the simple-minded fellow received Christ. Later I saw him, and crossed over the street and said to him, "How is it, Gabriel, all right?" He said, "Whosoever will, I have it, sir." And you would think he had by the shine in his face. We cannot get it by praying or trying or doing. It is whosoever will. Are you willing to accept Christ?

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" mark this friends,—margin says, "out of the tree of life." No name is ever blotted out of the book of life, but he will lose some privilege in connection with the tree of life. What will we do about this? Deut. 4:2; Deut. 12:32; Proverbs 30:6; Jer. 26:2. And you will see the same thing in the Bible from beginning to end. Don't dare to add to it. Don't dare to take from it.

"He which testifieth these things, saith, Surely, I come quickly." Here for the third time in this chapter, we have the words, "I come quickly." "Amen. Even so, come, Lord Jesus." Has your heart been crying out in these words? If not, let us begin to-day and all the rest of your life keep saying, "Amen. Even so, come, Lord Jesus." The Revised Version is, "Yea; I come quickly." We cry out, "Amen. So be it, come Lord Jesus." Now, friends, does your heart cry, "Come, Lord Jesus"? We are not asking for death, because if He comes, we will never die. God's word says that though the nations may plan and contrive, they imagine a vain thing, and "He that sitteth in the

heavens shall laugh: the L ORD shall have them in derision." There is no remedy for earth's sorrows except the coming of the Lord Jesus, and the Book ends with that cry, and therefore we should keep crying it. Christ says, "Occupy till I come." This He says to us at every communion service.

And what is the very last word: the best we can possibly have, the one we know most of—the grace of God. Just three thoughts: We are saved by grace, Eph. 2:8; we stand in grace—Romans 5:2; more grace to come when Jesus comes, 1 Peter 1:13.

I met a lady who said she was trying to keep up her fellowship with God, and she thought if she did not do so much, she would not be in His favor. What a pity to think that. He loves me and I do not deserve it. If I ever think I deserve anything from God, I have fallen from grace. Falling from grace does not mean getting lost, it means abusing the grace of God. Whenever you think you have done this or that for God and doubt the sufficiency of Christ's finished work for your salvation, you have fallen from grace, and you had better get back as fast as you can.

And now, what is the very last word? "Amen." What is that? "The whole thing is true. The last word in the Book says, 'The whole thing is true.' It is established." That is the meaning of the word. Amen: true, established, so let it be. Let us believe in God, Amen. And let us be witnesses unto Him, until we see Him face to face.

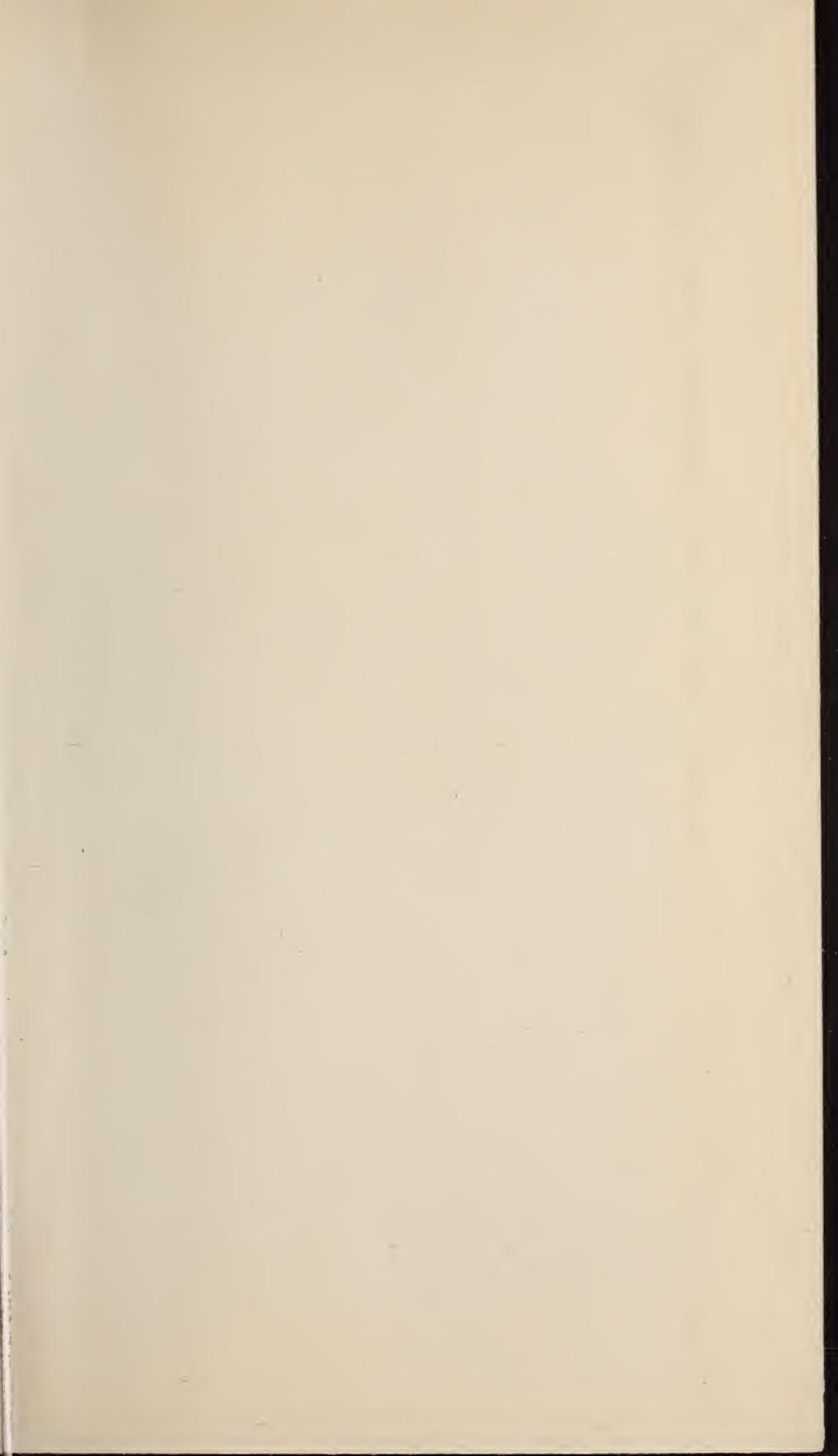
Prayer:

O God our Father, Thou who art the true God, blessed Lord Jesus Christ, Thou who art the Amen,

the faithful and true witness, Thou who art adored by all the multitudes of heaven at this moment, Thou who shalt yet be worshipped by all on earth, may we, each individually, be so carried away by Thee, Thou lovely One, that we may have eyes and ears for no one else, except to see Thee in them, to know Thee better. We ask Thee, Heavenly Father, for Christ's sake, to forgive what has been ours. Somehow, glorify Thy name. May the Holy Spirit take control of each one of us, that we may glorify God, and live in the grace of God, and that we may remember that Thou lovest us, although we are unworthy. And what Thou shalt do with us in the coming days—we may be called out to meet Thee,—if so, may it be an abundant entrance, through His merits alone made fit for Thy presence, or Thou mayest come, or it may be Thou shalt tarry and we shall go on again with our studies—whatever it may be, may our hearts be singing this song: "Thou art worthy O Lord, and I am for Thy pleasure,"—each in the Lord's hands for the Lord's pleasure, until we see Thee face to face.







Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

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